

The CHRISTIAN CENTURY

A Journal of Religion

Editorials

The Paramount Issues This Materialistic Age

The Escape from a Great Disaster

By Philip Kerr

The Church in a Machine Age

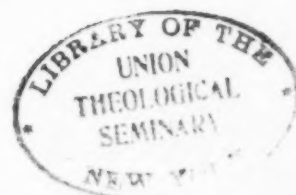
By Orvis F. Jordan

John Bunyan: Social Seer

By Frank Fitt

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The CHRISTIAN CENTURY

November 1, 1928

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The End of the Campaign

So the Episcopal church has finally completed the revision of its prayer book! Well, I am glad to hear it. I have the most profound admiration for the Book of Common Prayer as a manual of devotion. I use it frequently in my own private meditations, and I find that many parts of it can be used to advantage in the public worship of my congregation—stout dissenters though we all hold ourselves to be. Yet I must admit that I have become a little weary of discussions of prayer book revision. It has seemed to me that about all I could get out of some of my Episcopal friends, when I asked them about the activities of their church, was as to the chances for reservation or prayers for the dead or the thirty-nine articles being in the new prayer book. Now that decade-long work of revision is finished. And I more than suspect that when I get my copy of the revised edition I won't be able to tell the difference.

And this week the paper is saying its final word on the political campaign. It seems to me a fitting conclusion for a stirring period, during which issues have come to the surface of our American life which are bound to have far-reaching effects in our churches. I wonder how the campaign will turn out? One of the difficulties which the editors of a paper such as The Christian Century face is that they must operate on a time schedule so long that, while they have to say their final word in this issue dated November 1, they will have no way of commenting on the actual result before the issue for November 15.

If the editors want to get around that difficulty, they might print two editorials in the next issue—that for November 8—expressing their ideas (a) in case the voters act as they think they should, and (b) in case they don't. It would be no trick at all to write those editorials. Here, for instance, is part of the opening sentence from an editorial entitled "The Election of Hoover": "That the people of the United States intend to give national prohibition a full and fair trial..." And here is the introduction to the companion-piece on "President Smith": "There is no use in trying to blink the significance of the decision rendered by the voters on election day when they chose Alfred E. Smith..."

Put both of these editorials in the next issue. Then let the subscribers tear out and destroy the one which does not fit the situation existing on the morning of November 7. Thus you will have a weekly journal with an editorial department as up-to-the-minute as any conducted by Mr. Brisbane. Or more so.

While I am dispensing advice, may I add a suggestion to clerical readers that they give more than passing attention to the article by Mr. Fitt? The Bunyan tercentenary is bound to bring an avalanche of Bunyan sermons, Bunyan addresses, Bunyan pageants, and all the rest. I believe that many church attendants will be interested, and grateful, to find out that there was more to the output of the immortal tinker than "Pilgrim's Progress." I must confess that "Mr. Badman" was a new character to me. I had heard of him somewhat vaguely, but I am astonished to find how apposite he is in this day and age.

THE FIRST READER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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NUMBER 44

EDITORIAL

CAN IT BE POSSIBLE that there are still churches which do not realize the importance of a proper observance of the coming Armistice day? It would seem as though every element had cooperated to make possible a mighty Christian testimony for peace on November

Celebrate Armistice Day!

11. This is, to begin with, the tenth anniversary of the end of the war, and will accordingly be more generally kept than any of those which have preceded it. Moreover, it falls on Sunday, thereby making the churches the appropriate and expected places in which our national tryst with those who died in a war to end war shall be kept. Most providential of all, the holiday comes at the moment when the public opinion of mankind must be mobilized to insist on the ratification of the nations' pledge to outlaw war. An order of service for Armistice day will be found in the middle of this issue of *The Christian Century*. If the pages are detached they will unite in the form of an eight-page folder. These services are offered to churches and public assemblies without profit to author or publishers. But whatever service is used, let it be solemn, searching, dedicatory—and in every church in the land.

The Dangers of Brilliance

THAT it is not always the most brilliant student who makes the best minister, is the reported gist of a statement made by Professor Carl S. Patton, of Chicago theological seminary, to the Congregational ministers of Chicago. The opinion has weight, especially as coming from one who has himself been a successful pastor and is now engaged in the training of young preachers. And besides being supported by expert testimony, the statement wins the approval of those who have had much experience with theological students and young preachers. Brilliance is a dangerous quality. Not that a sluggish intellect is either a symptom of piety or a qualification for spiritual leadership. But the choice is not between brilliance and stupidity. There is a type of mind which one could not with any accuracy define as brilliant but which possesses other qualities more essential for the task of interpreting, teaching and exemplifying religion. Other things being equal, that man is the best minister or teacher who thinks as other people think but

better—logically step by step rather than by leaps and bounds to unexpected, even if true, conclusions, and by patiently picking his way among data and difficulties rather than impetuously brushing them aside. Brilliant preachers are more likely to evoke admiration than to build solid faith and fruitful repentance. Intelligence, scholarship, intellectual courage and competence, sensitiveness to beauty and sympathy with men in both their joyous and their somber moods—all these are useful and even necessary qualities in the ministry. But brilliance is so infrequently found in combination with the more substantial and serviceable qualities that it is often a doubtful blessing and never to be relied upon as the chief means for building the kingdom of God. It is surprising how much of the best work in the world has been done by people of moderate talents with an immoderate devotion to their tasks.

The Student Christian Federation Again Goes to the Orient

SIX DELEGATES representing the 180,000 members of student Y. M. C. A.'s and Y. W. C. A.'s in this country have sailed for India, where the World's Student Christian federation will hold its convention in December. Six years ago the same body met in Peking, and its meeting provided the signal for the launching of the open anti-Christian movement among Chinese students. It was that movement which first blazoned across China the charge that Christian missions are a left-handed ally of western capitalism and political exploitation. The effects of that denunciation have not yet disappeared. What will happen when the federation convention convenes in India? That empire is almost as much disturbed today, both politically and socially, as China was six years ago. The meetings of the federation will coincide with the investigations of the Simon commission, and as is said elsewhere in this issue the Simon commission may become involved in popular demonstrations of a most dangerous sort before it returns to Great Britain. British authorities in India are taking no chances with the possibility of mass outbreaks these days. Never have the regulations requiring missionaries to have nothing to do with political discussion been more rigorously enforced than during the last few months. We have in our possession, for example, details of the official warning served on one American missionary for having stopped to

listen at a street meeting in which self-government for India was advocated. The tendency in recent conventions of the World's Student Christian federation has been strongly in favor of an interpretation of the gospel with definite economic, social and political implications. Certain forms of expression for these ideals would almost certainly involve the federation in difficulty with the political authorities in India. On the other hand, avoidance of such topics would be construed by thinking Indians as evidence of Christian acquiescence in the status quo. The federation is doing a courageous thing in taking its convention again to the orient, but it is also doing a very dangerous thing. Between sedition and stultification it will be hard to find the Christian path.

Disciples Dedicate Divinity House

THE DEDICATION of the new building of the Disciples divinity house of the University of Chicago was an event of some significance in the development of methods for the education of the ministry. Fifty years ago theological education was entirely in the hands of detached denominational seminaries, usually located in sequestered spots far from the madd'ing crowd and equally removed from the disturbing influences of the teaching of other denominations. Then came the establishment of divinity schools in connection with great universities, necessarily exposing the prospective ministers to association with other students and to the intellectual currents which inevitably flow through universities, besides incidentally bringing them into closer contact with urban centers. Some of these university divinity schools became in name, and others in fact, undenominational. The Disciples, having no complete graduate divinity school of their own, more than thirty years ago founded at the University of Chicago this "house." The plan was born in the fertile brain of President Harper. Its purpose was to enable a denomination to make its contribution to theological education through a great university and to care for its own ministerial candidates while making accessible to them the resources of the university and giving them contacts with students and professors of other communions. It recognized the denominations as existing social groups with certain responsibilities and loyalties which must be conserved, and also as having such relations with each other in a common task that the preparation of their ministers could be better conducted cooperatively than in isolation. That plan has been in successful operation through these years, but the "house" has been housed only in quarters furnished by the university. The completion and dedication of the beautiful new building will give opportunity for a fuller trial of the plan which has already amply justified itself.

The Simon Commission Returns to India

WITHOUT SUBSCRIBING to the wisdom of everything done by Great Britain in the administration of India, it is hard not to admire the dogged courage with which the Montagu-Chelmsford program is being carried out. Despite its discouraging experiences a year ago, the

parliamentary commission headed by Sir John Simon is once more back in India, attempting to study the situation in cooperation with the legislative councils there. And even if this trip leads to further demonstrations of popular disapproval, it is fairly certain that the commission will go through with its itinerary and will eventually suggest to parliament some measures of added self-government which may safely be conferred on Indian shoulders. All Britain—except the extreme tory diehards who cannot control even the present tory government—seems to have made up its mind to do what it thinks right in according India a larger measure of autonomy. No program which it can be expected to adopt will meet the approval of the Indians who are agitating for complete independence. Indeed, it is hardly likely that any British program can win the approval of the majority of Indians. The attempt to change the present administrative status, even in the direction of liberalism, is about as likely to produce ill feeling as would be a decision to stand pat. Yet Britain goes ahead on the course which she began to follow eight years ago. And before too much criticism is passed upon her in this, it is in order to ask whether any other nation would handle the perplexing problem better. Given a situation in which a minority of Moslems dread the coming of a day when it will be under the power of a majority of Hindus, and in which a bloc of native states want nothing less than to come under the control of Indian legislatures, and it can be seen that Great Britain finds herself called on to act where any action is sure to involve enormous risks. That she is acting at all betokens her genuine desire to advance the cause of democratic government.

Proper Methods of Propaganda

IF THE DELEGATES to the convention of the American Gas association were wise men, they must have taken deeply to heart the advice offered them by Mr. Walter M. Harrison. Mr. Harrison is president of the American Society of Newspaper Editors and managing editor of the Daily Oklahoman and Oklahoma City Times. He called for the elimination of certain propaganda practices which the public utility companies have followed, such as "tampering with school texts, the employment of lecturers without identifying the source of their support, and the circulation of any kind of literature that does not tell on its face and definitely that it is sponsored by you for a specific purpose." He told his listeners that "editors are not bought with advertising. This goes for 95 per cent of the metropolitan press. If you spent a dollar for advertising copy to sweeten a local editor in the hope of getting him to help your local franchise on his editorial page you were a sap and you offered insult to the whole newspaper profession." Mr. Harrison then advised the gas producers to "tell your way and sell your way into decent public opinion." Propaganda has fallen into evil repute in recent years, mainly because of the abuses in its use during the world war. The exposures of propaganda methods employed by the utilities corporations, now in progress before the Federal trade commission, will add to the bad reputation which the word must bear. Yet propaganda, properly conducted, remains one of the

essential services in any democracy. There is no reason in the world why the makers of gas, or of electricity, or the controllers of transportation should not propagandize the public as much as they please, both as to present conditions and as to what they hope will be future developments in these industries. The only requirement for such propaganda should be that its source should always be clear, and its purpose should be to give to the public the truth. There is no danger from open propaganda openly conducted.

China Wants an End to Extraterritoriality

CONSIDERABLE CONFUSION surrounds the reported Chinese note "demanding" an end to treaties which embody the principle of extraterritoriality. As at first reported from Shanghai, Mr. C. T. Wang, the nationalist minister for foreign affairs, was said to have made a demand upon all governments which still maintain extraterritorial rights in China that they immediately give them up, threatening that if they did not do so China would take unilateral action to abrogate them. Denials have come from Nanking that any such general demand has been sent out, and it is now said that the nationalists are merely following their previous practice in refusing to recognize extraterritorial rights in new treaties being negotiated with several nations whose former instruments with China have expired. Whatever the actual diplomatic situation may turn out to be, it is certain that the Nanking government wants to bring the extraterritorial status of foreigners in China to an end. It could not maintain its standing with its own followers if it did not give evidence of being at work to abolish this system. It is encouraged in its desires by the obvious fact that the nationals of a number of important states have been without extraterritorial rights for several years and that they have not protested a tenth part as much against the treatment accorded them as have the nationals of states which still maintain the old status. The official doctrine of the United States, Great Britain, France and the other nations which hold to the old status is that they will abandon it when the reformation of the Chinese judicial system has progressed sufficiently. The chance for postponing action under such a theory is almost unlimited. Would it not be better statesmanship to err on the side of liberality, if error it should prove to be, withdrawing American support from the old status at a time when such action will help to bolster the new Chinese government, and hence will hasten judicial reforms?

Keeping the "Protestant" in the Episcopal Church

TO THE OUTSIDE OBSERVER there is a situation bordering on the humorous in the attempt of our Episcopal brethren to deal with that contentious adjective, "protestant." The denomination is still officially the Protestant Episcopal church. There are too many endowments and deeds of trust bearing witness to this to allow any doubt on the matter. But it is the passionate affirmation of a considerable portion of the clergy that there is nothing, either historically or psychically, Protestant about their

communion. Yet there are large portions of the laity—and some of the clergy—who have about as much sympathy with the attitudes and claims of the Anglo-catholics as a Methodist conference might be expected to have with a resolution endorsing Al Smith. The issue keeps coming up in Episcopal general conventions in all sorts of ways, and its effect cannot be said to make for progress. At the present session the proposal which drew fire was that in favor of dropping the thirty-nine articles of religion from the prayer book. Viewed as a vestigial historical remnant the thirty-nine articles undoubtedly have some interest, but as a statement of doctrine, whether for the Episcopal church or for any other now existing communion, they leave much to be desired. They obfuscate, both by what they say and by what they fail to say. Accordingly the bishops voted, three years ago, to drop the articles, and if that action had been approved at the current convention they would have been dropped. Immediately, however, the "Protestant" part of Episcopalianism was on guard. Were not the thirty-nine articles a Tudoresque rendering of the case against Rome? And would not their disappearance from the prayer book be celebrated as another step toward the Tiber? Petitions followed. By the time they reached Washington they bore the names of a good many tens of thousands of earnest churchmen. The bishops took one look at the petitions and concluded that here was another subject that had better be "indefinitely postponed." So the thirty-nine articles remain in the prayer book. And the Protestant part of the church's title stands. But the same convention was wary lest the Greek Orthodox church be confused into thinking that the Protestant Episcopal church is a part of American Protestantism!

Rebuilding a Pioneer Landmark

WHILE THE RESTORATION of Virginia's colonial capital at Williamsburg is being made possible by the generosity of Mr. John D. Rockefeller, Jr., citizens of Harrodsburg, Kentucky, are completing a reproduction of Fort Harrod, the first white settlement in the blue grass commonwealth. Using the same sort of tools as were used by Captain Harrod and his little company of pioneers when they crossed the mountains and penetrated the wilderness in 1774, these craftsmen of the present day have built their log palisade and within it are raising a replica of the original Fort Harrod. The blockhouses are there, properly pierced with loopholes to repel Indian attacks. There is the log schoolhouse, symbol and source of the civilization that was to transform the west. And there are the cabins of the settlers, furnished with genuine reminders of the days when only a little furniture could be brought at infinite hardship from the older settlements along the seaboard, and when most of the apparatus for daily living was perforce fashioned by hand from the materials to be found near the cabin door. Already this reproduction of Fort Harrod is taking shape. When it is finished it should become a place of pilgrimage for all who have a sense of the sweep and meaning of that mighty human migration that started with the settlement of Kentucky and persisted until, from Atlantic to Pacific, the continent had come under the plow.

Recent tendencies within patriotic organizations such as the Daughters of the American Revolution have made many Americans fearful of the results of too much looking backward in our history. But it is hard to see how anything but good can come from studying the lives of the pioneers as they actually were. For the men and women who founded Fort Harrod were not of the sort to shy at shadows. They were a hardy breed, eager always to push the plowpoint into virgin soil. To honor them may well be to strengthen ourselves.

This Materialistic Age

WHY IS THIS PRESENT AGE so materialistic? With our ears battered by the din of the strident and raucous noises of the city, our eyes alternately dazzled by the glitter of its lights and dimmed by its sooty murk, our nerves assaulted upon every side with sights and sounds and impacts which shriek their message of material mass and momentum, we yearn for the peace of the world's youth and the quiet of places where civilization has not yet laid its heavy hand. Why must we be hourly threatened by hurtling steel, dwarfed by the structures which we ourselves have reared, intimidated by the ruthless brutality of stuff and things and by the arrogance of wealth? Why is the age so materialistic? How did it get that way and why do we stand it?

The answer is that it is not a materialistic age. It is a machine age which has learned how to invent and build machinery better than it has learned how to run it. We are like the new possessor of a high-powered car. The skill of our hands on the wheel is not proportionate to the weight of our foot on the gas. The "honeymoon intoxication of the machine age" is still upon us. The rest of the world is similarly afflicted, except those backward areas which have not yet got into their hands enough of these potent intoxicants, steam and steel, to be more than mildly exhilarated by them, but even they have already acquired the taste and they will be as drunk with mechanical power as we are as soon as they have possession of the necessary supplies. Perhaps we shall be the first to recover from the debauch, since we were the first to plunge so deeply into it.

For all that, it is not a materialistic age. It is an age that is trying to achieve by highly mechanized processes the same old values in human happiness and satisfaction that men have striven for, at first bare-handed, then with simple and inadequate tools, since the dawn of time. It uses these processes and instruments not because it falls down and worships mechanisms and material things, but because it has found, or thinks it has found, that by using them it can get more of the ultimate satisfactions of life and get them quicker. It makes some mistakes in judging what are the ultimate satisfactions, but the worse as well as the better ones are all alike non-materialistic in the last analysis. Men do their work in terms of materials and mechanics. They get their pay in terms of feelings. If they use more materials and more elaborate mechanical processes, it is in the hope of getting better pay in more vivid, or more enduring, or more exalted feelings.

This is not even a materialistic age in the sense of paying to wealth any such reverence as it received in earlier and professedly more "spiritual" ages. It is true that with the elaboration of the processes of production and the increasing complexity of economic and industrial organization, each worker has become more dependent upon the existence and beneficial use of forms of wealth which he does not himself own or control. He eats wheat raised in another's field and baked in another's oven. He wears wool which grew on the backs of another's sheep. He operates a machine that is not his own in a factory to which another holds the title. He is dependent upon the functioning of wealth in a thousand forms, but he does not therefore worship either it or its possessor.

Changes in ownership have come too rapidly, fortunes have been built up too suddenly, to permit the survival of any illusions as to the special sanctity of wealth of its owners. We know too well the short and simple annals of the rich. They may be envied, or hated, or truckled to; they may be the recipients of genuine gratitude for generosity; but neither they nor their possessions are the objects of any such servile homage as the peasant paid to the lord of the manor, or the English villagers of, say, the eighteenth century to the landed gentry. We may hold out our hands to wealth with suppliant expectancy when we have needy causes to promote, but we neither doff the cap nor bow the knee to it for its own sake. Gone are the days when the owning of any amount of anything can establish a claim to the possession of better blood or a superior quality of human nature.

Our modern age, with all its material accumulations and its elaborated and sometimes nerve-racking mechanical processes, has opened the way to new and better types of spirituality. It is a word of vague and dubious meaning, "spirituality," covering a multitude of crudities and follies, like the related concepts of honor and loyalty and ideals. They are all good words with legitimate meanings, but they lend themselves too readily to the sheltering of cruelties, stupidities, and superstitions, not to mention more harmless errors. Spirituality easily comes to connote an impractical abstraction from concrete and attainable objectives, often accompanied by an assumption that such abstraction is a mark of superior virtue. So the church has at times acted on the theory that indifference to food and housing and decent working conditions for the masses of men was not only justifiable on the ground that these were merely material matters which lay outside of its area of concern, but was actually praiseworthy as a sign of lofty "spirituality." And good men have upheld ideals and codes of honor and loyalty, the content of which was very much in need of scrutiny and reconstruction in the light of social and material facts.

It is the revolt of our age against a priori principles of conduct, its substitution of scientifically determined means of attaining its ends for the processes of magic and incantation, and its discovery that material means may be essential to the attainment of spiritual ends—in brief, its conviction that material and spiritual, natural and supernatural, are not mutually exclusive and irrelevant categories but two aspects of the same body of reality—

that has given modern civilization the reputation of being materialistic when in truth it is rescuing spirituality from an abyss of obscurantism. Mr. Darrow, in defending his agnosticism, has first to set up the concept of a supernatural detached from the natural and of spirit as something wholly apart from the natural world, before saying that he does not believe in it. As a matter of fact, who does? Many, of course, but not those whose thought and action are in harmony with the prevailing temper of the present generation.

Our age seems to some to be materialistic because it is experimental rather than speculative in its approach to truth, because it tries to get knowledge from the observation of facts rather than by contemplation or by deduction from assumed absolute ideas. It seems materialistic because it is characterized by an intellectual curiosity which concerns itself in large measure with things that are visible and tangible and which seeks to explain the operations, if not the nature, of these things in natural rather than in supernatural terms. But was it more spiritual to believe that the stars were carried around their apparent orbits by angels, that earthquakes were expressions of the wrath of God, and that mental disorders were produced by demoniacal possession, than to seek explanations of these phenomena through astrophysics, geology and psychiatry? On the contrary, that intellectual curiosity which issues in scientific knowledge is itself a high spiritual quality. It releases the human spirit from fears and superstitions. (At the precise moment when this sentence had been written, there was laid on the writer's desk a new life of Cotton Mather. The first opening of it revealed this in facsimile of Mather's handwriting: "While I was preaching at a private fast, kept for a possessed young woman, on Mark 9:28, 29, ye devil on ye damsel flew upon me and tore ye leaf as it is now torn, over against ye text." A very spiritual explanation both of the maid's malady and of the tearing of the Bible!)

Modern civilization appears to be materialistic because it uses studied and specifically adapted means for the accomplishment of its desired ends. But science is more spiritual than magic. To provide water for dry fields by irrigation through the instrumentality of dams and ditches is more spiritual than to rely upon getting rain by incantation. To promote the safety and prosperity of the community or the tribe by rationally conceived measures is more spiritual than to seek victory over enemies by invoking the tribal gods. To study the facts of life and the consequences of various kinds of conduct and to develop an ethic supported by such knowledge of the effects of behavior upon human welfare, is more spiritual than to set up codes drawn from whatever source and endow them with a fictitious sanctity which is a barrier to criticism. Such codes of honor have justified every form of gentlemanly misbehavior from indolence and snobbery to polite murder on the dueling field and patriotic homicide on the field of battle.

Christianity is not the more spiritual in proportion as it ignores the material factors in life. No self-respecting physicist of the present day dares to use such a phrase as "mere" matter. Matter itself is too mysterious—perhaps in the last analysis too spiritual—to be "mere." Yet for prac-

tical purposes we know what we mean by the material aspect of experience. Spirituality is not to be attained by running away from it, or by ignoring it, or by looking down upon it as belonging to an inferior order. If our religion is to enrich and ennoble the spirits of men, so that they may enter fully into their heritage as spiritual beings, it must free them from fears and follies, from the crushing weight and the hampering bondage of superstition, from the cramping of poverty as well as from the burden of undigested wealth, from the futile pursuit of ends by means which have no relation to those ends. For the accomplishment of these objects it never had placed in its hands such effective instruments as those which have been furnished by this scientific, but not materialistic, age.

The Paramount Issues

IS IT POSSIBLE, on the threshold of the election, at the height of the most intense campaign in a generation, to present an outline or review of the issues and weigh them one by one? Certainly it is not possible in a single article to do so with any adequate detail, but perhaps the omission of detail will help us to rise to a point of vantage where we can view the struggle in a fairer perspective and grasp the essential issues.

What, then, are the issues?

This question is for each citizen to determine for himself. The voter is not dependent upon the candidates to state the issues for him. It is undemocratic for the citizen to allow his vote to be determined by the issues which the candidates say are the issues. The candidates and the party managers are thinking in terms of victory. Issues, with them, are conceived in terms of strategy. They stress those things which, if consistent with their convictions, they believe will win the largest number of votes; and they ignore those issues which, if they were stressed, would alienate blocs of votes. The intelligent voter will listen to the candidates, but he will not let the talk of the candidates browbeat him into casting his vote on any issue merely because the candidates say it is the crucial issue.

Here is Mr. Hoover's New York speech. It is by all odds the best piece of sheer thinking that has been put into the campaign. It goes deep. It gives Mr. Hoover's economic philosophy. Governor Smith cannot answer it—not because it is unanswerable, but because Governor Smith has no economic philosophy of his own. His genius in political affairs is the genius of instinct, not of a trained intellect. The minds of the two candidates cannot meet on the level of a philosophic discussion of socialism versus the competitive capitalistic system.

But the thoughtful voter will not let Mr. Smith's failure to make an adequate reply to Mr. Hoover's powerful argument determine his vote for Mr. Hoover. The voter must study the argument for himself and reach his own conclusions. The argument, in essence, is this: In advocating state purchase and sale of liquor, the McNary-Haugen plan of farm relief, and government operation of hydro-electric power systems, Mr. Smith is moving far toward socialism or toward something which Mr. Hoover calls the "European

system," which he decries by conjuring up the bugaboo of soviet Russia. This gives Mr. Hoover his text for what we regard as the ablest apologetic for private initiative and the competitive system which has appeared in our political history. But the argument is as fallacious as it is able. It is an attempt to make an issue where there is no substantial issue. If the voter will look carefully at the three items in his text he will see how flimsy a foundation Mr. Hoover's argument has to rest upon.

The government already owns Muscle Shoals, to which Mr. Hoover specifically refers, and neither candidate proposes that the government shall part with this great natural power system. The debate comes on the question of leaving it to private operation or operating it directly by the government. The socialistic principle is involved, of course, but in no such degree as to warrant Mr. Hoover's ponderous attack on socialism as a theory of government.

On farm relief, Mr. Smith has not said that he favored the equalization fee. We do not think he has dealt candidly with the people on this subject. But Mr. Hoover's attack on the equalization fee as an interference by government in private business comes with bad grace when in the same context he extols the republican tariff which is the most prodigious case of government interference in business which exists outside of Russia. The McNary-Haugen proposal is an attempt to do for the farmer what the tariff does for industry. One cannot be rejected on socialistic grounds while the other is approved.

As to state purchase and sale of liquor, Mr. Hoover does not go deep enough. The American people will reject that proposal, not because it is "socialistic," but because it is immoral. The public conscience of our citizenship would be outraged to see the state engaged in the saloon business, with Uncle Sam wearing the bartender's apron.

In his attempt to create the issue of socialism between himself and Mr. Smith, Mr. Hoover is not dealing in realities but in political strategy. The whole set of the democratic party is no more favorable to socialism than is the set of the republican party. Both parties are conservative, and although both contain liberal and radical elements, neither has shown in its history or its present platform any appreciable tendency toward the theory of government which Mr. Hoover conjures up for castigation in his campaign speech. The most illogical support which Mr. Smith has received in this campaign is that of certain liberal organs whose thesis has been that the democratic party can be remade under Mr. Smith's leadership into a party of economic and political innovation. As the campaign comes to its close their reasoning becomes more and more pathetic. Those liberals to whom the fundamental reconstruction of our economic order is the all-determining issue, and who have given their support to Norman Thomas, the socialist candidate, are in a perfectly logical and ethical position when they say to the old parties "A plague on both your houses!"

That position is sound, we say, for those who see no other issue than the long-time one of fundamental economic and social reconstruction. Important, however, as we regard that issue, and impatient as we are to see it joined in our American political arena by the appearance of a genuine party of innovation, there are certain immediate issues in

this campaign which, as we view the scene, press so hard upon the liberal Christian intelligence as to make them paramount and decisive. These issues are prohibition, Roman Catholicism, and world peace. These issues are very real, they touch our national life in some of its most vital spots, and for those who hold convictions upon them they are of such importance as to be decisive.

I.

Let us consider first the question of world peace. The United States government has announced a definite peace policy. It took the form of a proposal for the "unqualified renunciation and abolition of war by means of a multilateral treaty to that end. This treaty was duly signed by fifteen governments, and since its signing every sovereign government on the planet has indicated its purpose to adhere, save only eight small nations. The treaty waits to be ratified by the United States senate and other parliaments.

It is taken for granted, generally, that this peace policy is not an issue in this campaign. It is approved by the platforms of both parties. In committing himself to it in hearty and understanding terms, and, as was not unnatural, giving credit to the republican party for its successful negotiation, Mr. Hoover evoked from Mr. Kellogg an earnest request that the pact be not discussed as a party achievement, but as an achievement of the people of the United States. Such magnanimity was without precedent in American politics. What response has Mr. Smith made to it? What commitments has he given with respect to America's peace policy? His acceptance speech showed that he had no intelligent understanding of the outlawry of war to which his party platform committed him. He said: "The real outlawry of war must come from a more substantial endeavor to remove the causes of war." This is, of course, nonsense. If the so-called causes of war were removed there would be no need of outlawing war at all.

But it is not chiefly Mr. Smith's scanty and unintelligible utterances on America's peace policy which cause disquiet. There is going on a genuine whispering campaign on this subject. In his speech at Houston which placed Governor Smith in nomination, Mr. Franklin Roosevelt said: "If the vision of real world peace, of the abolishment of war, ever comes true, it will not be through the mere mathematical calculations of a reduction of armament program, nor the platitudes of multilateral treaties piously deprecating armed conflict." How closely does Mr. Roosevelt reflect the temper of his friend, Mr. Smith, in his scornful and unfair description of both disarmament and the peace pact? The whispering campaign in New York and elsewhere indicates that it is a fair reflection of Mr. Smith's real temper. Since his acceptance speech, Mr. Smith has spoken no word in reference to Mr. Kellogg's magnanimous suggestion. He ought to state his position definitely. He ought not to ask the American people to take him "on sight and unseen" so far as foreign policy is concerned. His silence, broken only by the whispers, is bound to create uneasiness as to what course Mr. Smith's advisers will mark out for him in this most important business now before mankind.

In Mr. Hoover's case we have not only the full commitment of his platform and his own strong utterances on the peace pact, but we have also Senator Borah, whose moral

stake in the pact exceeds that of any other American statesman. That this great advocate of peace knows what he is doing in giving his support to Mr. Hoover cannot be doubted.

II.

On the question of the Roman Catholic church and its relation to American politics The Christian Century has already expressed itself so fully as to render unnecessary any extended discussion here. We regard the candidacy of Mr. Smith as presenting a distinct and legitimate issue for every voter to consider. Here again, the voter cannot allow the candidates' words to make the issue for him. He must do his own thinking. Mr. Hoover has repudiated the so-called religious issue, and the official spokesmen for him are also engaged in repudiating it. This they have power to do as part of the official propaganda of the campaign. It is perhaps good strategy to do so. And no doubt Mr. Hoover is utterly sincere in deprecating the emergence of this question. He probably thinks no more deeply into its significance than does the average citizen who succumbs so easily to the plea for "tolerance" and the attack on "bigots." Even former Secretary Charles E. Hughes allows himself to be trapped into thinking that because the constitution provides that no religious test shall be applied as a qualification for holding public office, therefore no citizen has the right to consider a candidate's affiliation with a particular church when it comes to casting his vote.

But nothing that Mr. Hoover or any of the republican stump-speakers can say on this point can affect the judgment of the voter who believes that American institutions and our American system of social life would be jeopardized in certain vital respects by the election of a Roman Catholic to the presidency. No one charges the Roman Catholic church with bigotry because its membership is known to be about to cast almost one hundred per cent of its vote for Mr. Smith because he is a Catholic. Why, then, should the constitution be conjured up to stigmatize those who vote against him because he is a Catholic?

"Because he is a Catholic"—what do Protestant-minded voters mean by that? Do they mean that Mr. Smith's form of worship furnishes a legitimate ground of objection to his taking the presidency? Not at all. Great multitudes of those same Protestant-minded citizens would hail with joy an opportunity to vote for, let us say, a great Jew for the presidency, and when it comes to forms of worship and essential religious beliefs the Jew is as far from the Protestant as is the Roman Catholic. Why this difference? Because Roman Catholicism is both a form of worship and a form of government. As a form or system of worship it raises no legitimate or relevant question in any enlightened American's mind as to the presidential candidacy of one who professes it. But as a form or system of government it raises a profoundly legitimate and relevant question concerning the fitness of any presidential candidate who owns allegiance to it. Catholicism as a form of government comes into clash with American institutions in several definite areas of conflict such as marriage, education, and property, in addition to its clash with the fundamental American principle of the relation of church and state.

The Catholic question is not in reality a religious ques-

tion at all. It is a political question—as much a political question as socialism is a political question. It is not a religious but a political motive that actuates the Protestant Anglo-Saxon mind in opposing Mr. Smith's election on the ground of his membership in the Catholic church. The Christian Century has nowhere taken the position that the Catholic issue should alone be decisive of a citizen's vote. No issue is absolute. It is qualified by other issues. It is quite conceivable, for example, that had the democratic party nominated Senator Thomas Walsh of Montana, a Catholic, a dry, an authentic progressive, and a great peace statesman, many voters, The Christian Century among them, who are now against Mr. Smith, might have found their legitimate and inevitable Catholic fears outweighed by his acceptable policies and his preeminent qualifications.

III.

The third issue is prohibition. That is to say, it is an issue for those who still have convictions on prohibition. Those who have lost faith in prohibition, who are disillusioned concerning it, who believe it has been tried and found unenforceable, who conceive it in terms of "sumptuary legislation" and therefore oppose it, who regard the present lawlessness as an inevitable and irrepressible by-product of prohibition and as more injurious to social health than the saloon ever was, whose ethical repugnance to the drinking of intoxicating liquor has evaporated with the passing of many other ethical convictions since the war—those who regard prohibition in any of these ways, will, as a matter of course, either frankly take their stand with Mr. Smith in vigorous opposition to prohibition, or insist that prohibition is not an issue, and allow their vote to be determined by other issues.

Of the liberals with prohibition backgrounds who have criticised The Christian Century's support of Mr. Hoover on account of his so-called economic conservatism (with which it has been rightly assumed this paper is not in sympathy), all without exception have indicated that they no longer believe in prohibition. They are either frankly wet, or relatively indifferent. Manifestly their words are wasted when they reason with us upon the economic issue. The object of their criticism should be our views on prohibition, not our views on a new economic order. In all our correspondence we have not yet received a criticism of our position from one who still believes wholeheartedly in prohibition. Of course, to those who do not believe in prohibition it is absurd to talk about its being a major issue in the campaign.

The Christian Century believes that the adoption of the eighteenth amendment was the most signal and significant project of self-discipline which a democracy ever undertook. We believe that it was not only a "noble experiment," as Mr. Hoover describes it, but that it was socially and economically exigent. We believe that it arose out of conditions of practical necessity, and that its coming was duly prepared for through a long period of education, local and state legislation, and widespread acceptance by our population. We believe that the overwhelming majority opinion of this nation is today unchanged in its conviction. We believe that a high percentage of enforcement throughout the land now obtains.

We concede that the extent to which the law is violated is an unspeakable scandal. We concede the charges of hypocrisy among otherwise respectable citizens, including church members in good standing. We concede the facts as to certain abuses in connection with raids and other attempts to enforce the law, though we believe that these abuses are greatly magnified and distorted by the wet press of our great cities.

But we do not believe the law has been tried and found unenforceable, for the reason that we do not believe its enforcement has been faithfully tried.

The one man upon whom enforcement ultimately rests has done nothing on behalf of the law. We repeat—nothing! The President is charged with the execution of the laws. He can, and must, commission subordinates to discharge this function for him in various fields. The secretary of the treasury is charged with this responsibility in the case of the prohibition law. But the President is not thereby relieved of his responsibility. He wields unique power—not legal power alone but, more to the point, moral power. Yet Mr. Coolidge has never given the slightest indication that he was disquieted by the raging lawlessness in connection with prohibition.

We believe that a President, without adding a jot or tittle to the enforcement machinery, could enormously decrease the violation of the law by the use of his vast and unique moral power to secure obedience to the law. We believe that this moral authority of the President could be so exercised that public opinion would restrain men and women of decent self-respect from disobeying the law, and

would compel the wet press to cease its present seditious policy of stimulating the law's violation.

What specific course Mr. Hoover will take under his oath, if he is elected, we do not know. But in common with both his friends and opponents we think of Mr. Hoover as a man singularly fertile in methods for attaining his goals. We believe he will at least try to regain respect for the law which President Coolidge's indifferentism has sacrificed.

The present election, we hold, is a referendum on prohibition. By that it is not meant that voters will consider only the prohibition question in casting their ballots, and that all votes for Hoover will represent dry convictions and all votes for Smith wet convictions. Everybody knows better. But in the candidacies of Mr. Hoover and Mr. Smith we have for the first time since the adoption of the eighteenth amendment an honest joining of the issue. If Mr. Hoover is elected we have good grounds to expect the reinvigoration of prohibition enforcement. If, on the other hand, Mr. Smith is elected, the event will be taken by him, and interpreted by popular opinion, as a mandate for the abandonment of the principle of the eighteenth amendment. If its abandonment cannot be effected legally every attempt will be made to accomplish it by other means.

Our hand has been put to this plow. We cannot turn back. We expect to witness the annihilation of the liquor traffic in America. And when that day of triumph comes, we wish to be in no position where the faithful warriors may justly turn to us and say with scorn, We fought at Arques and you were not there!

VERSE

He Lived a Life

WHAT was his creed?

I do not know his creed, I only know
That here below, he walked the common road
And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way;
This, his only meed; I do not know his creed.

What was his creed? I never heard him speak
Of visions rapturous, of Alpine peak
Of doctrine, dogma, new or old;
But this I know, he was forever bold
To stand alone, to face the challenge of each day,
And live the truth, so far as he could see—
The truth that evermore makes free.

His creed? I care not what his creed;
Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellow-men;—
Perchance he never thought in terms of creed,
I only know he lived a life, in deed!

H. N. FIFER.

Priest and Levite

THEY were a pattern to their age;
No cause of charity they missed.
To keep their place upon the stage,
They headed each subscription list;
"Would there were many more like them!"
Said all devout Jerusalem.

But when the desolate way they trod,
And saw the traveler's pleading face,
When there was none to see but God,
Their charity was out of place;
The case did not appeal to them
Outside their dear Jerusalem.

EDWARD SHILLITO.

Cowardice

IF God can make a lovelier thing
Than goldenrod's full blossoming,
Or work a magic more complete
Than His old summer conjure feat
Of dragonflies' unfolding wings,
If God can do more wondrous things
In mercy let Him never show them
For I could scarcely bear to know them!

HELEN DANFORTH PRUDDEN.

John Bunyan: Social Seer

By Frank Fitt

IN THE POPULAR MIND John Bunyan is associated with just one book, "The Pilgrim's Progress." Most of us read that immortal allegory when we were children and during this tercentennial year of the author's birth we will read it again. Many who have never read the story of Christian's perilous journey will find their only introduction to John Bunyan in its pages. But that is unfair to Bunyan. He wrote sixty books and pamphlets, of which at least two almost equal in genius the allegory by which he is chiefly known. Therefore if we are to gain a balanced conception of the message of the famous tinker of Bedford we must consult some of these other writings of lasting importance.

"The Pilgrim's Progress" represents the individual search for salvation, portraying the desperate struggle for and final achievement of saving grace by a "twice-born" type of personality. It is difficult to detect in its pages anything that is akin to what we have learned to call the social emphasis of the Christian gospel. That book alone, while fully worthy of its primary place among the classics of devotional literature, provides us with an inadequate conception of Bunyan's thought. He possessed the social note. He possessed it strongly and expressed it without hesitation. In some respects he leaves our modern prophets far behind him.

The craft that we call modern,
The crimes that we call new,
John Bunyan had 'em typed and filed
In Sixteen Eighty-Two.

In 1663, at the age of thirty-five, John Bunyan wrote a sizeable pamphlet entitled "Christian Behavior." He had been for three years in the county jail and it was his third prison publication. In this pamphlet he offers some good advice to various groups in the social order of his time and has some very significant things to say to the employing class. "Know that it is thy duty so to behave thyself to thy servant that thy service may not only be for thy good, but for the good of thy servant, and that both in body and soul. . . . Take heed thou do not turn thy servants into slaves, by overcharging them in thy work through thy greediness. To make men serve with rigor is more like to Israel's enemies than Christian masters. . . . Servants at their going into service may be beguiled two ways: first, by their masters lying unto them, saying their work is so small and so easy, when it is indeed, if not too burdensome, yet far beyond what at first was said of it. This is beguiling of them. Secondly, the other way is when masters greedily seek to with-draw their servants to such wages as indeed is too little and inconsiderable for such work and labor."

On another page of the same writing he makes it very clear that the Christian spirit must be carried directly into economic relationships. His language is plain and decisive. "I have heard some poor servants say that in some carnal families they have had more liberty to God's things and more fairness of dealing than among professors; but this stinketh. And as Jacob said concerning the cruelty of his

two sons, so may I say of such masters, they make religion stink before the inhabitants of the land."

HUNTING FOR THE CHURCH UNIVERSAL

Two years later Bunyan's "Holy City" was published. This is valuable mainly because it expounds his conception of the church and enables us to understand the foundation of his social thinking. Unlike some vigorous Protestants of his time, Bunyan was unwilling to rest content with the shattered unity that once was Rome. That he had no sympathies with and did not fear Roman Catholicism is indicated by his unforgettable picture of Giant Pope in his allegory; but he sought after the church universal. He visualized it in three stages of development. The first was the era of altar-work and that era had been completed by those who erected the true spiritual altar of Protestantism, "Wycliff, Huss, Luther, Melancthon, Calvin." The second was the era of temple-work, the gradual founding and fashioning of the restored, united apostolic church. Bunyan felt that he was working in that stage of development and if we make an exception of the peculiar antipathy to the Quakers in his earlier career we may claim that he consistently followed out his inclusive doctrine. The final stage was the era of city-work and implied the establishment of a new world-order, the city of God. This church would not hold temporal power. It would concern itself only with spiritual power, but its message would deal with all of life's relationships. The man who gave us the "Holy City" had worked out a conception of the history and progress of the Christian society which ran far beyond the limits of individual salvation.

Fifteen years later, eight years after his release from Bedford jail, Bunyan wrote "The Life and Death of Mr. Badman." More definitely than in any other of his writings he speaks his mind on the economic application of the Christian gospel. Reading his words in this tercentenary year supplies one with some startling reflections on recent happenings in our industrial and political order. Bunyan might have been writing in 1928 rather than in 1680. He insists that the Christian faith is directly connected with the business life of the nation. "The New Testament hath an inspection also into men's trading, yea, even with their weights and measures. . . . All these injunctions and commandments do respect our life and conversation among men with reference to our dealing, trading, and so consequently they forbid false, deceitful, yea, all other doings that are corrupt."

NEW TESTAMENT PRINCIPLES

He lays it down as a New Testament principle that a man has no right to buy in the cheapest market and sell in the dearest market to the detriment of his fellows. "He that will sell his commodity always as dear as he can must needs sometimes make a prey of his neighbor's necessity; but that he cannot do with a good conscience. . . . No man may always buy as cheap as he can, but must also use good conscience in buying; the which he can by no means use and

keep if he buys always as cheap as he can. . . . A man in dealing should as really design his neighbor's good, profit, and advantage as his own, for this is to exercise charity in his dealing."

He describes the dishonest tradesman dealing fraudulently with his customers. "He dealt by deceitful weights and measures. He kept weights to buy by and weights to sell by; measures to buy by and measures to sell by; those he bought by were too big, those that he sold by were too little. . . . And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his book or word; this was Mr. Badman's practice; what think you of Mr. Badman now? . . . If his customers were in his books, then he would be sure to impose upon them his worst, even very bad commodity, yet set down for it the price that the best was sold at: like those that sold the refuse wheat or the worst of the wheat, making the shekel great, yet hoisting up the price; this was Mr. Badman's way. He would sell goods that cost him not the best price by far for as much as he sold his best of all. He had also a trick to mingle his commodity, that that which was bad might go off with the least distrust."

ATTACKING MONOPOLIES

He has hot words for those who attempt to grow rich by means of a monopoly. One can imagine his withering castigations of our municipal graft and our industrial profiteers. "Extortion is screwing from men more than by the law of God or man is right; and it is committed sometimes by them in office about fees, rewards, and the like, but it is most commonly committed by men of trade, who, without all conscience when they have the advantage, will make a prey of their neighbor. . . . For every man that makes a prey of his advantage upon his neighbor's necessities, to force from him more than in reason and conscience, according to the present price of things, such commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God. . . . Your hucksters, that buy the poor man victuals by wholesale and sell it to him again for unreasonable gains by retail, and, as we call it, by piecemeal, they are got into a way after a stinging rate to play their game upon such by extortion. I mean such who buy up butter, cheese, eggs, bacon, and so forth, by wholesale, and sell it again, as they call it, by penny-worths, two penny-worths, a half-penny-worth, or the like, to the poor, all the week after the market is past."

And he pays his respect to the seventeenth century prototype of our modern loan-shark. "What would you say if I should anatomize some of those villainous wretches called pawn-brokers, that lend money and goods to poor people who are by necessity forced to such an inconvenience, and will make them by one trick or other the interest of what they so lend amount to thirty, forty, yea, sometimes fifty, pound by the year, notwithstanding the principal is secured by a sufficient pawn, which they will keep too at last if they can find any shift to cheat the wretched borrower? Say! Why such miscreants are the pest and vermin of the commonwealth, not fit for the society of men."

Evidently there were some good people in Bedford, perhaps in the very fellowship to which Bunyan preached, who were troubled about his readiness to expose the social wrongs of his day. It may be that some of these brethren implored him to be content with the "simple gospel" and let these outside matters alone. But Bunyan had no sympathy with such a narrow interpretation of the Christian message. "Perhaps some will find fault for my meddling thus with other folks' matters, and for my thus prying into the secrets of their iniquity. But to such I would say, Since such actions are evil, it is time they were hissed out of the world; for all that do such things offend against God, wrong their neighbor, and do provoke God to judgment."

PROVOKING GOD TO JUDGMENT

These quotations offer us a sample of John Bunyan's hearty expression of the social note as he writes page after page of "The Life and Death of Mr. Badman." The reader is struck by the similarity of his point of view to that expressed by the Roman Catholic church under the tutelage of the medieval schoolmen. It is doubtful if Bunyan had read any of their writings or been influenced by their teachings. But the scholastics of the thirteenth and the fourteenth centuries and the robust practical mystic of the seventeenth century, in doctrinal disagreement at so many points, were united in their conviction that the principles of Christian discipleship could not remain outside the arena of economics. And the reader is also amazed at Bunyan's close relationship to some of the modern prophets in England and America. One can readily imagine him eagerly waiting at the gates of Heaven for John Howard and Charles Kingsley and the earl of Shaftesbury and for Josiah Strong and Washington Gladden and Walter Rauschenbusch. Bunyan fought his battle and won his victory long before our modern industrial era; but he has left us plenty of evidence to indicate in what ranks he would be found fighting today.

ONLY ONE GOSPEL

It would be absurd, of course, to portray Bunyan chiefly as the proponent of the social gospel. The fact is that Bunyan discovered, as every earnest Christian discovers, that there is no individual gospel and no social gospel. There is simply one gospel and that gospel applies to the whole round of a man's life, to the strivings of his own soul and to the social adjustments of himself and his fellows. In "The Pilgrim's Progress" we find one phase of Bunyan's faith. In "The Life and Death of Mr. Badman" and in some of his other writings we find another phase. Both of them together stand as a corrective for those who are merely hot-gospelers or for those who see the kingdom of God simply in terms of social hygiene. Three hundred years after Bunyan's birth we stand in need of his whole-hearted expression of the message of Jesus in its individual and social implications. It would be an injustice to Bunyan's memory if we celebrated his anniversary in terms of a single book. "The Pilgrim's Progress" remains his greatest work; but it reveals only part of his contribution to our heritage. There is a resounding social note in Bunyan's message which should not be neglected when his ministry is appraised.

The Church in a Machine Age

By Orvis F. Jordan

TIMES have changed. Nearly everybody is conscious that life is not what it used to be in America. Ask the old man in the village loafing place. He will tell you of the good old days when people worked long hours and saved their money. The new age seems to him full of laziness and waste. He tells of the hired men from the farms driving into town every evening in their own cars and spending half the night in pleasure, only to meet their tasks the next day with diminished intelligence and vitality.

Or watch the politician. The tools of his publicity are all different. There are no more torchlight parades. It is difficult to bring together vast crowds to listen to impassioned oratory. He depends upon the whispering gallery of special groups that are organized around racial or industrial interests. He uses vast quantities of mail, much of which is never opened. He buys newspapers, and employs their editorial columns. Billboards tell his story in a single phrase or sentence. People in autos moving forty miles an hour get his message.

THE OLD PREACHER'S STORY

But if you really want to feel the social changes, listen to the old preacher tell his story. In his earlier days his ministry was often waited upon by large audiences. His word was taken as having almost final authority. His appeals brought great numbers to the mourners' bench. And now half-filled pews with listless people in them, often middle-aged or elderly people, engage in an abbreviated service out of loyalty to a beautiful past.

The preacher most of all is puzzled by the new age. If he is a fundamentalist, he consoles himself with the thought that just before the second coming there is to be a vast social decay. Like Noah, he must preach without converts, and warn without listeners. The man of this mood sees no need of adjustment to a new age. His message and his methods have in them an eternal validity. If the people will not listen to him, they only hasten their own damnation. Or if the old preacher be of a more progressive turn of mind, he is puzzled and worried. He knows that no civilization has long endured that has lost its religion. He feels the need of change and adjustment, but has not yet found the way.

What has occasioned the great changes of social behavior which most of us feel rather than understand? Is it not the application of the machine to human industry? Or to put it more fundamentally, the employment of science in the processes of human relations? Whatever other forces have been at work, are any of such significance as the change from an agricultural to an industrial civilization?

TREND TO THE CITY

It is said that in the days of the revolutionary war, ninety-seven per cent of the people lived on the farm and three per cent lived in cities. Today scarcely more than thirty-five per cent work in the fields and not more than forty-five per cent are dependent upon agricultural pro-

cesses for a living. The remainder of the people are of the industrial and business classes. The machine did it. One man with tractor-driven tools produces several times as much as did a man with the horse-driven tools of the farm of twenty-five years ago. But people can eat only so much. Just as rapidly as farmers employ new machinery, just so rapidly must a section of farm population move to the cities. The capacity of the world to consume food is limited, but the capacity to consume luxuries is unlimited. And in the city, power is now applied to more and more of the tasks. Not so many are "handworkers" as formerly. They are tenders of machines—machines that make machines, and machines that make machines that make machines. There is an ever enlarging market for brains and an ever decreasing market for brawn.

And for the church the importance of all this is the rapid breakup of provincialism. Not only does industry move people with a puzzling rapidity; but also the very pleasures of the people minister to the same end. We shall soon have a motor car for every family in America. Few families miss their annual holiday trip over a considerable area of country. Provincial ethics and provincial doctrines cannot make a stand against these rapid changes. In the old days a farming village might keep Saturday as the Christian rest day, and hope that the children would do the same. But young people who work in one factory this year and in another the next will rest only when the boss says they may. A farm community may wear hooks and eyes and poke bonnets as their protest against worldliness. But if the children can no longer make a living on the farm, the city will soon teach them to give up these outward symbols of the family religion.

THE ALMIGHTY MACHINE

It is the machine that has moved millions from Europe to America, where they still live in foreign language colonies. And these find the practice of their European religious customs quite as impossible in many instances as does the country boy who might want to keep Saturday, or wear hooks and eyes on his clothes.

A new cosmopolitanism levels ancient customs in America. What form this cosmopolitanism will take is yet uncertain. Rapid experimentation in social custom is being made. But the church, the mother of social custom, feels like a hen mother caring for ducklings. However she may protest, her children will venture into the water.

In this new age the American church finds herself confronted with a rival that she once undertook to annihilate—recreation. American churches are still predominantly of the puritan tradition. Puritanism triumphed long ago in the life of the nation. Back in England this puritanism once fought the observance of Christmas as tending to encourage dancing. But now some puritan churches feel forced to build dance halls in an effort to hold their young people.

Recreation now has a hold on the population not known

since the days of the decline and fall of the Roman empire. Church leaders sometimes argue that now, as then, this vast interest in recreation is a sign of social decay. They do not see that the machine operative has a need of recreation not felt in the old days of agricultural employment. The farmer has varied work. Nearly every day he is doing something different from what he was doing yesterday. Nature entertains him with her varying moods. But when he moves to the city, he may stand all day tending a lathe, or he may spend his time putting bolts into Ford motors. Life becomes unendurably monotonous. The machine compels the recreation hall—and the machine has supplied it.

LEISURE AND RECREATION

There is now more leisure time to be invested than formerly. In China leisure is not a problem. But in America, with an eight hour day—and in some industries a five day week—with occasional lay-offs, there is a great increase of leisure. The farmer of the long ago went hunting in his short periods of relaxation. Neighborhood parties brought the young people together for spelling matches and singing school in grandmother's day. The unemployed man of the modern city soon tires of tall buildings and parks. When the theater, the gambling den or the evil resort calls, he is often ready to respond.

The church with the puritan tradition has inherited a vast suspicion of all recreation. Certain recreations were named as under the ban. Once it included bear-baiting, the May-pole dance and every form of game. Now the list of forbidden recreations is shorter. But the church finds her children totally unprepared to accept her ancient evaluations of recreation.

The progressive of church leaders know right well that the new social habits lead to destructive vices. The church has successfully fought the use of alcoholic liquor. Now only one-tenth as much is used now as before the war. Of Irving Fisher asserts. Here the church and the world have had kindred interests. Drunken operation of machinery, though they might hoe potatoes, while the church has been winning this victory, she is fighting other battles perhaps even more important. The divorce rate in America has been mounting steadily and is surpassed only by that of Japan. If it be true that the main social optimists that easy divorce means a decrease in extra-legal sex relations, there is no evidence of any such interest in the recreation of the day panders to low

MODERN CHURCH ATTENDANCE

The institutional effect on the churches of the vast change in social behavior indicated above (and the list is far from complete), is observed by all students of church life. Neither modernist nor fundamentalist denies that relatively few people go to church now. A church of two hundred members in the old days would have an average attendance of one hundred on Sunday morning. Now it does not have fifty. In the old days, a vigorous evening service often exceeded the morning service in attendance. Now it is gone, or perhaps there survives in the community a union evening service with not so many people

as once gathered in each of the churches. The rural churches have been dying by the thousand. Each of the larger denominations has lost in the middle west from one hundred to three hundred churches in each state. Old dilapidated buildings bear testimony to a religious interest in farm neighborhoods that once was powerful and is now gone.

The restlessness of the ministry is another evidence of institutional weakness. Hundreds of young men transfer every year from one denomination to another with never a thought of any sacrifice of principle, and many of these find their way at last into teaching or into business.

The decline in missionary giving is not all the result of changing views as to missionary procedure. In a time when there is money for almost any kind of a secretary who will buy himself a mahogany desk, the funds for worldwide evangelism come grudgingly. The missionary enterprise is now engaged in a long-delayed housecleaning. The sense of racial superiority must disappear in foreign missions. Home missions must cease to plant competitive churches for the glory of a sect, and learn to work for the good of America. But even with these changes, will people give to missions? Are there not needs in the church program more fundamental than even changes of method?

DENOMINATIONS PLAYED OUT

It may well be argued that the church now faces an irresistible demand for changes in organization. The old denominational system is played out. Even though one were to argue for denominationalism as a system, why not have denominations organized around modern conceptions of religion?

Just contemplate the spectacle of a million and a half of Disciples divided from eight million Baptists! Their fathers found a long series of differences. These have disappeared one by one. Who cares whether faith comes before repentance or repentance before faith? Less creditable is it for the last lingering trace of civil war feeling to be kept alive by churches divided north and south, who maintain competitive institutions in border states. There are denominations that try to maintain European nationalistic feeling. The different varieties of Lutheranism have little else as their basis of separation from each other. So far as they delay the coming unity of America, they drive nails into their own coffins.

It would be too much to say that American denominationalism has lost all of its conviction and consciousness of principle. There are still people who care enough about deep water baptism, the singing of psalms, the reading of historic prayers, foot-washing, and many another religious practice to be willing to be separated from their brethren in Christ. But denominationalism has weakened. Fifteen hundred community churches organized since the war are proof of that.

But deeper than the institutional needs of the church as to her organization is the need of a new consideration of theology and ethics. Each age has produced its own theology to challenge the philosophy of the time, or even to express the philosophy of the time. And each age has made ethical adjustment to new social problems.

Puritanism in America has left us a heritage of ethical earnestness. It insists that there is a real and vital difference between right and wrong. This is a testimony much needed when a machine age tends to regard man himself as a machine. Our psychological "misbehaviorists" have rendered us a poor service by substituting a mechanistic philosophy for the old-time sense of ethical responsibility. But the alternative to the doctrine of the mechanist is not the old-time puritanism. There must be a new puritanism, not less ethically earnest, but better informed. This new ethics will make fresh judgment on various forms of recreation. Play is good or bad according to what it does to human life.

HUMAN RELATIONSHIPS

And a machine age must bring to the conscience of the church fresh problems never before confronting a Christian church. Christianity once found a *modus vivendi* for an age when there was slavery. When feudalism took the place of slavery there was a new Christian ethic. This machine age must in like manner define human relationships. Our strikes and lockouts, our wasteful wealth and grinding poverty, our booms and our depressions, all speak of conflict and misunderstanding. Russia stands as a solemn warning as to what may happen to any society that prefers to meet its social dangers like the ostrich, by placing its head in the sand.

There is resistance in the church to these ethical changes. The old-timer considers a sermon against the dance as "the gospel," but a sermon on the labor problem as "preaching politics." To advocate prohibition is considered orthodox, but to speak on child labor is radical. Any minister who

remembers the reaction of his congregation to his sermons knows how sensitive church people are to any effort to change the ethical standards. The heresies that most surely move ministers nowadays are not higher criticism or a denial of the virgin birth, but an indictment of industrial conditions, or the preaching of Jesus' ideal of peace.

ATTITUDE TO SCIENCE

And theology has also a very practical effect upon the matter of adjusting the church to a changing social environment. What could be more futile than for a church in this machine age to fight science? Everybody in America makes the major part of his living every day because of the application of science to industry. For the sake of maintaining a literal interpretation of a few chapters in Genesis, a preacher will risk alienating the loyalty of his entire community whose daily bread comes as proof of the validity of the scientific process. Theology had to learn to live in the atmosphere of Greek philosophy. It later learned to live in the atmosphere of German philosophy. Much more is it necessary for it to live harmoniously with a great human discipline, science, which is fundamental to our modern civilization.

To recapitulate, the machine has destroyed an old civilization and is setting up a new one. We live in an epoch far more revolutionary than that of Martin Luther. The church today, as in his day, seeks to maintain discredited practices and ideas. We need a reformation today that shall give us a church catholic in its inclusion of men of good will who walk in the way of Christ, and protestant in its opposition to all corruption and false conservatism.

The Escape from a Great Disaster

By Philip Kerr

The British reaction to the proposed naval arrangement between France and Great Britain has been even more pronounced in its expressions of disgust and opposition than that of the United States. An article by Mr. Philip Kerr occupied the leading position in the London Observer, a conservative weekly, and is so typical of the attitude of British public opinion that it deserves to be brought to American readers' attention. Mr. Kerr was Mr. Lloyd George's private secretary throughout the war and during the post-war period, and is one of the keenest and soundest thinkers on world affairs in England.

THE MORE THE FACTS about the Anglo-French military and naval "compromise" become known, the more fatal do its implications appear. It is now quite obvious that we were on the brink of a great disaster to the cause of peace; indeed, it is by no means certain that all danger of it has disappeared. The ultimate effects on the public opinion of the world of this incredible move are not even yet clear. Let us examine why the "compromise" nearly upset the apple cart and what ought to be put in its place.

Europe is stabilized today by the military preponderance of France and her allies, and not by the league of nations. This system can not last. It is, indeed, already beginning

to break down. The only alternatives are a reversion to the old system of the balance of power—inevitably ending a decade or two hence in another world war—or steady progress towards the realization of the league ideal.

It is quite easy to see how the new balance would come into being. If the League-Locarno ideal definitely failed, Germany would seek alliances—called friendships in the polite language of diplomacy—to counterbalance the present military "friendships" between France, Poland, and the little entente. When she had found them and was economically strong enough she would claim the right to bring up her armaments to an equality with those of her neighbors—on the ground that the Allies had not fulfilled their promise to disarm. Would any state go to war to prevent this—say five or ten years hence? Would a single British soldier march, provided the Rhineland were not invaded?

This may seem a hard saying. But there is no use in hiding in public what everybody is saying in private. And if the balance of power were restored in this way, if a new triple alliance were balanced by a new quadruple alliance, what would it mean? All those difficult problems left over by the treaties of peace—the Polish corridor, the Silesian

question, the Anschluss, Transylvania and the Hungarian frontiers, the Bulgarian frontiers, Bessarabia, and the new issues which are arising from changes in population and economic progress, all these problems will become questions, not of reason and debate and public opinion focusing at Geneva, but of force. They would be dealt with as the Morocco question, the Bosnian question, the rights of nationality in Austria-Hungary, and the other problems were dealt with before the war, by "machtpolitik," the process which caused an inevitable competition in armaments and eventually broke out in the world war in August, 1914. That is the road back to war—with Great Britain, the dominions, and the United States dragged in by the tail because they could not afford to stay out.

THE LEAGUE ALTERNATIVE

What is the alternative? The alternative is to advance on the lines laid down in the covenant; lines hitherto followed more thoroughly by Herr Stresemann than by anybody else. It is to say: "The present political structure of Europe may not be perfect, but it contains nothing which is worth a war, no grievances which cannot be remedied by pacific means if conciliation and arbitration are given a real chance and war is ruled out." The corollary to the renunciation of war, of course, is that nothing must be excluded from the purview of pacific modes of settlement, neither the treaty of Versailles nor any other treaty. That is vital. The renunciation of war will clearly be ineffective unless pacific procedure has full play.

It is probably true to say that Europe's pre-war problems, the existence of the three great dynastic despotisms, the suppression of nationality and democracy, the absence of any unitary organization, were insoluble by pacific means. War or revolution was almost inevitable to clear the way forward. But is there any problem in Europe today which is insoluble by reason, justice, and good will, if they are given a chance? There is not one of the list mentioned in the last section which could not in time yield to the patient processes which league of nations procedure at Geneva has worked out, if the leading powers really ruled out war, and were really resolved to settle it by peaceful means.

It is the fear and the threat of war—whether the threat held today by France and her associates over the head of any power which seeks to alter any section of the treaties of peace, or the threat of war which would equally exist under a return to the old balance of power system—which makes the solution of these problems so difficult. Nobody would object to the union of Germany and Austria if it were not for the immense strategic consequences which it would involve, so long as war or the threat of war remains the foundation of Europe's political system. All the frontier questions would become immensely easier to deal with if the almost universal conviction in Europe that war is inevitable could be dispelled.

The one hope of lasting peace in Europe—and the world—therefore, is that the nations should renounce war or the threat of war—with its necessary corollary, huge armaments and military alliances—as the instruments of their national policy, and organize an effective alternative pacific procedure. Unless they do this, world war is inevitable—a decade or so ahead. That it will take time to establish

confidence in the pacific alternative to war and to reduce armaments everywhere to that police and frontier level at which the nations will cease to go about in mortal fear of a sudden and fatal blow at their heart, is certain. But it is clear that if France, Germany, and Great Britain really make up their minds that Europe's problems are to be settled peacefully and reasonably and not by dictation and force, they can succeed, for the reason that there is not a single issue in European politics today which is worth the terrible price of war, and which the league procedure could not gradually solve. Europe has, at last, the foundation upon which it can build a political structure for the peaceful settlement of its internal problems, and for ending periodic war, if Great Britain, France, and Germany are really agreed.

The almost devilish significance of the Anglo-French compromise and the propaganda connected with it is now apparent. In so far as it could be taken as a renewal of the pre-war Anglo-French military entente, it meant that Great Britain took her place behind the French system of preponderance; it was a direct incitement to Germany to form an equivalent system of military ententes and alliances to balance it, and it was a fatal blow at the pacific procedure established under the covenant. Fortunately there seems to be no justification for this interpretation—at any rate so far as the British government, and certainly British public opinion, is concerned.

THE MILITARY "COMPROMISE"

But the agreement of the British government to the French thesis that reservists should not be included in the computation of military strength, which is apparently part of the compromise, is hardly less fatal, for it consolidates the French system of preponderance, and is therefore equally a move towards a new balance of power and away from the league alternative. Moreover, it rivets the system of conscription once more upon Europe. Nearly the most violent of Mr. Lloyd George's fights at Paris was that in which he insisted that conscription should be abolished in Germany and the voluntary system put in its place, a proposal vehemently resisted by the French general staff, who saw in its abolition in Germany the beginning of the end of the system in France and all Europe also. Conscription is the heart of European militarism, for it militarizes every adolescent and is based on the assumption that national safety and national progress are dependent entirely on force and war. The one hope for peace and the league system is that conscription in Europe should gradually disappear. That a British government should apparently have agreed to entrench it, and that in order to make a naval agreement which could only have the effect of intensifying its own difficulties with the United States, passes comprehension. The first duty of public opinion is to insist that this fatal compromise should be repudiated and abandoned, root and branch.

Why has the compromise had such a "bad press" in the United States? It is not difficult to understand. For two centuries the island of Great Britain—simply because all other great powers were European powers bound to maintain expensive armies for frontier and European purposes—has had command of the sea. In other words she has

been able to ensure that her traders could trade freely both in peace and in war, and to close the seas to her enemies. Today the United States occupies an equivalent position. She has no land frontiers to defend. Her prosperity is becoming increasingly dependent on her ocean-borne trade. She is amply rich enough to build the largest navy in the world. She wishes the same security for her trade by sea—in peace and war—as Great Britain has enjoyed, and experience has shown her, as it has shown us, that naval power is necessary to that end.

BRITISH-AMERICAN NAVAL DEADLOCK

Logically, that situation ought to produce a system of "balance of power" on the seas. And that is exactly what it is doing. Great Britain at Geneva in 1927 said: "We must have enough ships to protect our communications, i. e., hold command of the seas except in American waters, and while you can have parity it must not be in a form which will enable you to wrest the control of our vital trade routes from us." The United States said: "We are not going to give you the right to close most of the oceans of the world to our trade every time you get into a war. We mean to have parity in total tonnage, and to put it into a type of ship which can protect our trade at long range and not solely in American waters." Looked at from the standpoint of armaments alone this situation is insoluble. It is bound to lead to a competition in building—as it has already begun to do—because the only way in which any power can make certain of the freedom of its own trade in war as well as in peace is by destroying or immensely outbuilding every rival fleet.

The naval aspect of the Anglo-French compromise apparently set out to eliminate the old deadlock between France and Great Britain by stating that they were now agreed that no limit should be put on the number of small ships of the type which suited Great Britain, but that a strict limit should be set on the number of large ships of the type which suited the United States—a truly brilliant effort of diplomacy! And the effect of this in encouraging the United States to go ahead with its 10,000-ton 8-inch gun cruisers was intensified by the suggestion—sedulously spread from interested quarters—that in any case any Anglo-American agreement for "parity" could quite easily be nullified by British naval alliances or understandings with other powers of which this was the first specimen—an arrangement which could only drive the United States to adopt a "two-power" standard, with its corollary new alliances between lesser naval powers, and a fresh line-up for another world war. The Anglo-French compromise, in fact, was preparing the ground for two world wars—one in Europe and one on the high seas.

If it were not for the peace pact this situation would be quite extraordinarily dangerous. But the peace pact points the way out of the naval impasse just as the covenant points the way out of the European impasse. For the peace pact lifts the discussion away from the question of what is to happen in the event of war by pledging its signatories to find the way to avoid war and to settle every dispute by pacific means. Moreover, it opens the way to a settlement of the only real difficulty in Anglo-American relations—

the question of interference with neutral trade in time of war because it transforms altogether the old law about "belligerent rights" at sea, except against an outlaw state.

REJECT AND MAKE A FRESH START

The implications of the peace pact cannot be further pursued here. But it is clearly the only road by which competition in naval armaments and eventual war can be prevented. If the United States and Great Britain in due course reopen the discussions from the standpoint of the peace pact and not as they have systematically done since the Washington conference—by discussing armaments alone—there ought to be no serious difficulty in arriving at a solution both of the naval armaments and the maritime law issues and in bringing naval armaments down to the level when each side can concede to the other the right to use its tonnage for any type of ships it likes subject to the Washington limits. But if anything could have made this difficult or impossible, it was the Anglo-French "compromise."

Two explanations have been given of the genesis of this fateful "compromise." The first is that it was an attempt by technical experts to remove the Anglo-French deadlock which blocked the work of the disarmament commission, and that its political implications escaped the notice of the two overworked foreign secretaries, M. Briand and Sir Austen Chamberlain, and their advisers. The second is that it is an over-clever attempt on the part of the Quai d'Orsay to commit Great Britain to the support of its European "system" by playing upon the British foreign secretary's partiality for France, by threatening Great Britain with the aerial and submarine dangers consequent upon a quarrel, and by estranging her from the United States, and that Sir Austen Chamberlain has had his "wool pulled over his eyes." Parliament will no doubt decide which, if either, of these explanations is correct. The principal difficulty in crediting the second is that it is almost impossible to believe that any foreign office—even the Wilhelmstrasse before the war—could be so imbecile as to think that Great Britain would alter its policy through fear of French hostility or would quarrel with the United States and break up the British commonwealth in order to tie itself to an alliance with France which would involve it in a certain European war.

FRENCH SECURITY

Surely it must soon dawn upon the diehards of the Quai d'Orsay that the road to French security is not to try to engage Great Britain in a combination against Germany which will divide Europe and lead back to war, but for France, Great Britain, and Germany to work together loyally and wholeheartedly, through the league of nations, to solve Europe's problems by peaceful means and to prevent them from being solved by warlike means.

The real moral—the vital moral—for Britain is that she should utterly reject this compromise and take her stand honestly and independently on the ideas implicit in the covenant as the basis of her European policy and on the principle of the peace pact as the basis of her policy for dealing with the United States. There is no other road for-

ward. So far as Europe is concerned she ought to oppose ententes of every kind and so recover the independent initiative she has recently surrendered. She ought then to pursue fearlessly a policy designed to make confident and friendly relations between France, Germany, and Great Britain the real foundation for a league system which will cut armaments below the danger level and settle every European dispute peacefully because the leading powers are unitedly resolved that war shall be ruled out and that pacific methods shall succeed. So far as the United States

is concerned she must abandon the futile and dangerous discussion of what is to happen on the high seas in the event of war and stand clearly for the obvious truth that the signature of the peace pact ought immediately to be followed by a substantial reduction of naval armaments to a figure something like the 300,000 tons for cruisers which the United States itself proposed, and a revision of sea law dealing not with the now obsolete question of belligerent versus neutral rights but the new situation on the seas which the peace pact creates.

B O O K S

Whither Are We Drifting?

Whither Mankind: A Panorama of Modern Civilization. Edited by Charles A. Beard. Longmans, Green & Company, \$3.00.

IT HAS BECOME a common practice for colleges to offer what they call "orientation courses" for freshmen—courses which, by indicating something of the content of the several sciences and disciplines, may paint a picture of the modern world with some accuracy of proportion even if with scanty detail, and may give the young student an appetizing foretaste of the banquet of learning which awaits him. It is a good system, though such brief survey courses probably mean a good deal less to those who take them than to those who give them. But here we have a survey course on modern civilization for mature minds. I am at a loss in undertaking to review in limited space a book made up of chapters by such a company of contributors. I shall reserve my adjectives for other books to which they may be more adequate, and merely mention some of the topics and writers.

The Chinese philosopher, Hu Shih, writes of the civilizations of the east and the west. Unlike the clever (but American, as it turned out) "Chinese Official," whose Letters reduced us occidentals to apologetic humility twenty years ago, he believes that the west is more spiritual than the east and that the east is more materialistic than the west. Van Loon interprets ancient and medieval civilizations, drawing the line which separates them from the modern era at the invention of the steam engine in 1769, and presenting a predominantly economic interpretation of history. "History is the story of the quest for bread and butter." Bertrand Russell's brilliant evaluation of the effects of scientific advance upon the quality of civilization issues in the conclusion that the cure for the harshness and one-sidedness of a scientific age is not less science but more. Emil Ludwig's brilliant and devastating analysis of the psychology of war would be a fitting tract for Armistice day. He writes "Ichabod" in indelible letters upon militarism and all the specious arguments by which it is promoted. Their glory has departed. Sidney and Beatrice Webb survey the history of labor and find much more to praise than to blame in the effect of modern industrialism upon the fortunes and happiness of the workers. But it is Van Loon who comments upon the curious fact that, while bishops find time to rise in righteous wrath to denounce short skirts and contraception, "let an entire countryside starve to death as the result of a lock-out, let dozens of women and children be shot in consequence of a labor dispute, and the church will remain as mum as the proverbial clam." Fortunately the latter statement is not quite true. Havelock Ellis writes about the family. George A. Dorsey explodes the already exploded Nordic fallacy, and reviews critically the most

important recent writers who treat race as a permanent barrier between men.

James Harvey Robinson's discussion of religion revolves largely around the consideration of the effects upon religion of such factors as these: the scholarly comparison of other religions with our own, the recognition of primitive elements in religions, the discovery of survivals of childish traits and impressions in adult religion, the possibly pathological nature of mystical experience, the trend toward secularization, and the increasing tendency to believe that right conduct is less dependent upon religion than upon strictly humanistic influences which it is the business of psychology and sociology to devise and define. John Dewey, writing the chapter on philosophy, is chiefly concerned to show that philosophy should not be in this age, as it has been in times past, an "Eden of compensatory refuge" from the unpleasant realities of the world, or a pathetic and only half convincing apologetic for the status quo, justifying the existing state of institutions as the momentary manifestation of some hidden absolute Idea engaged in the slow process of evolution; but that it should interpret the meaning of reality and of human life in such terms that men will be encouraged to direct the course of things and re-create institutions rather than to acquiesce in remediable evils.

Space is lacking for even one-sentence surveys of other equally important and stimulating chapters, such as Lewis Mumford on the arts, Carl Van Doren on literature, and Everett Dean Martin on education. I suppose almost everyone will find in this book more or less from which he will dissent. Its contributors do not all agree with each other. How can anyone agree with them all? But assuming a sufficient background of knowledge to make it intelligible, and some capacity for considering critically its brilliant generalizations, I can give no better advice to one who wants to chart the recent course of civilization and forecast its future than to read this book.

WINFRED ERNEST GARRISON.

Books in Brief

That religion is "philosophia puerorum" appears to be the conviction implicit in *RELIGION COMING OF AGE*, by Roy Wood Sellers (Macmillan, \$2.50). America has grown up to the point of being capable of philosophy. It must therefore put away—not religion, perhaps, but those forms and conceptions of religion which are based upon ideas which will not stand the test of critical thinking. The author's philosophy has led him to a naturalistic and humanistic interpretation of the universe. Religion then, if it is to have a place in the modern world, must be naturalistic and humanistic. The reconstruction

(Continued on page 1331)

A SERVICE OF REMEMBRANCE, REJOICING and LOYALTY

Armistice Day

1918-1928

This is a people's service. Let every person present follow the order with close attention and join in the solemn and inspiring celebration with reverence and zest.

Organ Prelude, "Asa's Death"Grieg
This number announces and will familiarize the congregation with the theme of the hymn, "Who Goes There?" which marks the climactic moment of this service.

THE NATIONAL HYMN

My Country 'tis of thee
Sweet land of liberty
Of thee I sing.
I love thy rocks and rills,
Thy woods and templed hills
My heart with rapture thrills
Like that above.

Our Father's God, to Thee
Author of liberty
To thee we sing.
Long may our land be bright
With freedom's holy light
Protect us by Thy might
Great God, our King.—Amen

PRAYER

O Lord, God of our Fathers, who in Thy goodness hast made us a nation, and hast led our people in wondrous ways; Who hast made of one blood all the peoples of the earth, setting the bounds of their habitations, and Who knittest them together in mutual dependence and peace; we beseech Thee to pour Thine abundant blessings upon the President of the United States and upon all who with him share the burden of our government. So likewise bless all rulers of all nations. And grant that the peoples of the earth, of whatever race or color or tongue, may, in prosperity and peace, be united in the bonds of brotherhood, and dwell together in the fellowship of justice, so that our ways may be acceptable unto Thee; through Jesus Christ, our Lord.—Amen.

The People will remain standing.

[11]

In the majesty of the name of the Lord, his God;
And this man shall be our peace;
And He shall teach us of his ways and we will walk in his paths;
And He shall judge between the nations,
And arbitrate for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more:
But they shall sit every man under his vine and under his fig-tree;
And none shall make them afraid.
Then justice shall dwell in the wilderness,
And righteousness shall abide in the fruitful field;
And the work of righteousness shall be peace,
And the effect of righteousness, quietness and confidence forever;
And my people shall abide in a peaceable habitation,
And in safe dwellings, and in quiet resting-places.
And they shall build houses and inhabit them,
They shall plant vineyards and eat the fruit of them;
For as the days of a tree shall be the days of my people
And long shall my chosen enjoy the work of their hands.
They shall not labor in vain, nor bring forth fruit for calamity;
And their offspring with them.
For they are a race blessed of the Lord.
In that day none shall hurt nor destroy in all my holy mountain, saith the Lord.

THE HALLELUJAH CHORUS*

Then shall the Leader use the following words in blessing the congregation:

Now the God of peace which brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to Whom be glory for ever and ever.—Amen.

Organ Postlude—"Asa's Death"Grieg

*To be rendered by the choir. If desired, another selection may be made, or the Doxology sung by the entire congregation.

[12]

Then shall the Leader say:

We stand at the altar of God to celebrate those who gave up their lives in a great hour of terror and trial.

Let us bless the Lord for all those whom we hold in remembrance.

Let us bless the Lord for those who, heeding the call of their country, paid with their lives the price of their loyalty.

Let us bless the Lord for all those who once walked by our side, but walk with us no more, whose eyes now behold Him whom to see is life eternal.

Let us bless the Lord for the courage bequeathed to us by our heroic and faithful dead.

Let us present them to God in grateful remembrance and praise.

Then shall be said by the leader and the people responsively:

Leader: The Lord heard us in our day of trouble.

Response: He upheld us.

Leader: When men walked through the valley of the shadow of death,

Response: They feared not.

Leader: For dear in the sight of the Lord is the death of his saints.

Response: They live in his sight.

Leader: Yea, he giveth them long, long life,

Response: Even forever and ever.

Leader: They endured tribulation that we might not fail.

Response: That we might inherit their blessings.

Leader: With glory everlasting, forever and ever,

Response: Their work is ours to carry on.

The People will remain standing for the hymn.

FOR ALL THE SAINTS

WILLIAM W. HOW, 1864

SIR JOSEPH BARREY, 1869

"WHO GOES THERE?"

THOMAS CURTIS CLARK, 1917

EDWARD GARDNER, 1844-1907

Reprinted from the American Student Hymnal by permission of THE CENTURY Co., Publishers
The People seated, the Leader shall then read from the ancient Prophets
 Behold, a king shall reign in righteousness,
 And He shall bring forth justice to the nations.
 He shall stand and shall feed his flock in the strength of the Lord.

Who thee by faith be - fore the world con - fessed,
Thou, Lord, as the saints who no - bly fought;
Fight We fee - bly strug - gle, they in glo - ry shine;
We Steals on the ear the dis - tant tri - umph - song,
Through gates of pearl streams in the count - less host,

Thy name, O Je - sus, be for - ev - er blest.
Thou, in the dark - ness, dread, their light of light.
And win, with them, the vic - tors' crown of gold.
Yet all are one in thee, for all are thine.
And hearts are brave a - gain, and arms are strong.
Sing - ing to Fa - ther, Son, and Ho - ly Ghost,

Al - le - lu - ia! Al - le - lu - ia! A - men.

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The congregation will be seated.

THE ADDRESS

the world will join in this humane endeavor and, by adhering to the present treaty as soon as it comes into force, bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy;

"Have decided to conclude a treaty and have agreed upon the following articles:

Here the People will rise and read in unison

THE ARTICLES OF THE TREATY

"The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

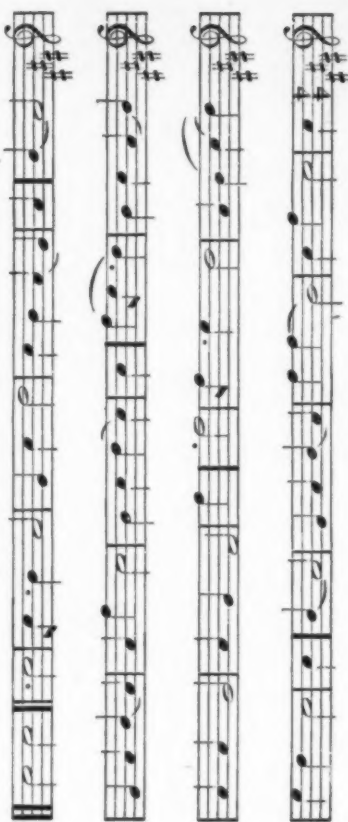
Then shall the Congregation pledge allegiance to their country in its pursuit of peace, saying these words:

We, the people of this congregation, offer praise to Almighty God that his spirit has with such grace and power moved upon the nations. As we have in times past offered our lives and treasure to the fortunes of war, so now, at the threshold of a new dispensation, with war outlawed, we dedicate ourselves and our mighty nation to the fortunes of peace through justice.

The congregation still standing, the following hymn shall be played once through, then sung by the choir, and afterward sung by the entire congregation. Complete silence should be established before the first note is struck by the organ. By giving reverent and close attention while the hymn is being played, and during its singing by the choir, the congregation will then be ready to join with full heart and full voice.

All voices will sing the melody, the organ furnishing the harmony.

HYMN
Adeste Fidelis



Hear, hear, O ye nations and hearing obey
The cry from the past and the call of today!
Earth wearies and wastes with her fresh life outpoured,
The glut of the cannon, the spoil of the sword.

Lo, dawns a new era, transcending the old,
The poet's rapt vision, by prophets foretold!
From war's grim tradition it maketh appeal
To service of all in a world's commonweal.

Then, then shall the empire of right over wrong
Be shield to the weak and a curb to the strong;
Then justice prevail and, the battle-flags furled,
The high courts of nations give law to the world.

And thou, O my country, from many made one,
Last-born of the nations, at morning thy sun,
Arise to the place thou art given to fill,
And lead the world-triumph of peace and goodwill.—Amen.

The People will be sealed.

THE RENUNCIATION OF WAR

Then shall the Leader say:

In this tenth year after the end of the world war we have been witnesses to an astounding event, which surpasses the expectations of our most ardent hope and puts to shame our feeble faith. On the 27th day of August of this year of grace, fifteen sovereign nations sent plenipotentiaries to the city of Paris to affix the signatures of their respective

governments to a solemn covenant unreservedly renouncing war as an instrument of national policy and mutually pledging one another never to seek the solution of their international disputes, whatever their nature or origin, except by pacific means. We rejoice that our nation was there represented and that, on our behalf, the honor of the United States of America was pledged to the faithful keeping of the solemn vow there made. We rejoice also that, since the date of signing, more than forty other governments have officially indicated their purpose to adhere to this covenant. We wait in prayer and confidence for its ratification by the senate of the United States and the parliaments of all nations. The effect of this universal treaty will be completely to abolish the institution of war, making it a crime under the law of nations. Thus a firm foundation in international law will be laid, upon which mankind may erect a noble and enduring structure of justice and peace. It is meet and fitting that we store the words of this covenant in our hearts, for we would give intelligent support to the President of the United States and all servants of the public will, so that faithfully and with unfaltering purpose they may keep the high obligations of peace to which our sacred honor has been pledged. Let us read the Treaty of Paris.

The Leader will then read

THE PREAMBLE TO THE TREATY

"The President of the United States of America, the President of the French Republic, His Majesty the King of the Belgians, the President of the Czechoslovak Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, the President of the German Reich, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland: "Deeply sensible of their solemn duty to promote the welfare of mankind:

"Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made, to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated;

"Convinced that all changes in their relations with one another should be sought only by pacific means, and be the result of a peaceful and orderly process, and that any signatory power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty;

"Hopeful that, encouraged by their example, all the other nations of

Books in Brief

(Continued from page 1326)

tion outlined by Dr. Sellers, who is professor of philosophy in the University of Michigan, is thoroughgoing and unembarrassed by any commitments whatever to traditional orthodoxy. It is done radically, but (or and) with fine spirit and intelligence and with neither cynicism nor reckless iconoclasm. The closing note is: "Let us stand by the churches but demand more of them."

Approaching the same general problem from the standpoint of an historian of antiquity, Arthur Weigall, the author of several books about ancient Egypt, discredits the greater part of the "religion about Jesus" and its accompanying theology, by indicating the pagan sources from which many of its ideas and practices were derived. In *THE PAGANISM IN OUR CHRISTIANITY* (Putnam, \$2.50) he defends the historicity of Jesus but aims to show that practically all of the orthodox theology was imported from pagan sources. He overstates these factors, in my judgment, and undervalues those factors in the Christian experience and even in Christian thought which differentiate Christianity from even those aspects of ancient culture to which it was most indebted for concepts and imagery.

Even if one were to accept every word of Sellers' and Weigall's proposals for the radical reconstruction of Christianity—and perhaps all the more if one does accept all or a considerable part of them—there is need for a thorough investigation of the religion of Jesus. It is confessedly difficult to penetrate through the later records, colored as they undoubtedly are by conceptions which originated from one to eight generations after his death and which included borrowings of greater or less extent from alien sources, to "Jesus' own personal experience of religion." But this is the task which Walter E. Bundy sets before himself in *THE RELIGION OF JESUS* (Bobbs-Merrill, \$3.50). The author finds that the sources of the religious personality of Jesus were four: the Old Testament, the religious genius of Israel, John the Baptist, and his own native endowment or "peculiar genius for religion." Yet, though he drew materials and inspiration from all of these sources, he was "uninfluenced by the prevalent conceptions and practices of religion among the leaders of his own people." Other students would perhaps dissent in some measure from this finding. The critical processes by which the religious consciousness of Jesus, as a fact of spiritual biography, is disentangled from the interpretation of it by his biographers, receive scarcely the explicit attention to which they are entitled. But that the author has himself employed such processes is quite evident. The work is well done. It is intelligent, reverent, and constructive.

Mr. Michael Williams' *CATHOLICISM AND THE MODERN MIND* (Lincoln Mac Veagh, \$3.50) is not the book that one had a right to expect from such a man as Mr. Williams. Its thesis, so far as I can determine it, is that modern paganism is struggling to master the world and that the Catholic church is its only worthy foe. I take some credit for having dug this thesis out of the encumbering mass of irrelevant material, for it is a book which, without being profound, is profoundly dull. Almost any book is dull which is a miscellany of journalistic ephemera. Mr. Williams writes well when he is at his best and writing on such themes as the Trappist monastery in Kentucky and the mystical appeal of Catholic worship. But he writes tiresomely when he writes as a controversialist—for example, about the anonymous Catholic priest's letters in the Atlantic, and Mr. Marshall, and Sinclair Lewis, and H. L. Mencken, and Dayton, Tenn., and most tiresomely of all when he endeavors to be bright at the expense of the geologist,

Harold Cook (his "Professor Cock-eye"), who discovered the Nebraska ape-man tooth which turned out to be something else. He guffaws and grows purple in the face and slaps his leg over this last item, but he laughs alone. The most I can evoke is a faint smile, chiefly at Mr. Williams. My lungs refuse to cachinate over the fact that a fossil tooth which one scientist thought showed primitive human characteristics is proved by other scientists to belong to quite a different class. The joke is worth three lines in a "column," but it is good for a whole chapter with Mr. Williams. The conclusion of the whole matter is: "The Catholic Church in the United States knows that the Modern Mind is simply the sum of all the heresies against which the Catholic Church has struggled elsewhere, more or less successfully, since its beginning;" and as a corollary: "The Catholic Church in the American nation is the best possible center and leader of a true American civilization." From which it may perhaps be inferred—though this is only an inference and not to be accepted without further confirmation—that his "true American civilization" will closely resemble that which is found where the modern mind is least in evidence and the Catholic church most completely dominant. But it ought to be said in this connection that Mr. Williams is a good editor, and that his paper, "Commonweal," is one of the most interesting and intelligent periodicals that come to this office.

The dedication of the new chapel of the University of Chicago on Oct. 28 marks the completion of one of the noblest monuments of American architecture, a structure of true cathedral proportions and dignity. A descriptive guide book to this building, including a description of the plastic decorations which are one of its most notable features, has been written by Professor Edgar J. Goodspeed, under the title, *THE UNIVERSITY OF CHICAGO CHAPEL, A GUIDE* (University of Chicago Press, \$1.00). Not only members of the university community but all who are interested in religious architecture will find it a worthy introduction to this significant and beautiful building.

W. E. G.

CORRESPONDENCE

The End of the Campaign

EDITOR THE CHRISTIAN CENTURY:

SIR: Please cancel my subscription to The Christian Century. I wish my subscription cancelled because as a Protestant, a southern democrat, and, I hope, a liberal Christian, I am a supporter of a great Roman Catholic for the presidency of the United States.

Raleigh, N. C.

NELL BATTLE LEWIS.

The Leader as Symbol

EDITOR THE CHRISTIAN CENTURY:

SIR: Every contribution of "Bill" Simpson will be read with respect and appreciation. It is very natural for him to disclaim a high personal tribute. But his argument goes too far when he rejects the value of the life of any great leader, a Gandhi, a Tolstoi, a Jesus. It is not true that a leader stands necessarily between the disciple and the ideal to which the leader has given himself. It is not necessary that we follow a religion about Jesus rather than the religion of Jesus. On the contrary, the leader will become for us the embodiment of the common ideal which we serve.

Perhaps Mr. Simpson undervalues the necessity for symbolism in our lives. Our very conception of God is anthropological, as Canon Streeter points out, and necessarily so. Our religious yearning finds expression in a picture that we feel represents reality—even while

we realize that it is a picture. It is a tangible something around which we gather the sentiments and loyalties which make us religious men. And so Jesus can become the Christ to many of us, the revelation of the character of the Ultimate Reality. And every great soul, a Gandhi, a Tolstoi, a Bill Simpson, is a light upon our way to God. Nor does this preclude a realization that God manifests himself in every man and woman.

Peru, Ill.

WILFORD H. EVANS.

Debris

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read eagerly everything in your paper or elsewhere concerning "Bill" Simpson. My sympathy has been with him and there has been a vague feeling that his way might, after all, be the way Christ would have us accomplish his will today. But "Brother Bill" wrote a letter published in your issue of October 18 which has changed completely my opinion of him. He says with regard to himself that "the whole world is looking for someone whom it can idealize and idolize" and after his letter is read he need not have the least fear that the world will idolize or idealize him.

Any man who can say, as Mr. Simpson says in this letter, that God is no more in Jesus than in Judas need not think that going barefooted and wearing blue denim clothes will make his life of use to God in the world. That statement not only shows that he is not a real follower of Jesus but it jeopardizes his claim to sanity. If God is in Jesus and the murderer alike, how does Brother Bill know that he is following Christ and not the murderer?

In sorrow I look on the debris of another false hope.

Wadley, Ga.

C. M. COALSON.

Humanism and a Personal God

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. George T. Ashley of Seattle asks me if I believe a man can be religious and not believe in God in terms of personality. My answer is that while the unbeliever may still have within him inclinations to religion, what he professes is not a religion. I am not accusing humanists of having no religious temperament but of having destroyed religion itself, which is, I take it, a belief in the dependence of man on God. If Mr. Ashley says there are people who think of God in terms of something beyond personality—that is another matter—for that means that God is what we mean by personality plus. Every theist believes the term personality is used of God in an anthropomorphic sense, just as he attributes any other quality to God, but always with that infinite plus. If Mr. Ashley believes God is more than a person in the human sense he is in accord with the best orthodoxy—for I take it even the ancient Hebrews did not speak literally when they mentioned the hand of God, the eye of God, and spoke of the light of His countenance.

Religion believes the universe is not a machine self-starting and self-operating, but that it finds its source and motivation and purpose in an infinite intelligence. It believes that things did not just happen but that there is a guiding hand behind it all. When a man denies this categorically he denies religion as the term is generally understood.

A passion for good conduct, an enthusiasm for communism, an absorbing love of music, these and other interests are often spoken of as religions. We say that a certain man makes a religion of money, or lust. Everybody worships something in this sense and so in this sense any passion can be called a religion. But to use the word religion in this sense is to rob the term of meaning. If we mean passion let us say so. Everybody will know what we are driving at then. But when we say agnostics and atheists and mechanists have a religion in the sense that religion is generally understood we make all men religious by watering down the content of the word.

A man going into the ministry of a church dedicated to the service of man and worship of God ought to have made up his mind in advance that he believes in God and can worship him.

If it is not for ever and ever, if he loses his faith, then I think he is false to the institution to go on preaching agnosticism, atheism or in any other way undermining the essence of the faith of that church. He need not be false to the truth as he sees it. There is an ethical culture society which makes profession that it does not believe in a personal God. Let such a man take a position with them, or in some other society. If I ever absolutely become so cocksure there is no personal God that I must erase worship from the services of my church, remove the name of God from my liturgy, and preach that all there is for man to go by is what he can find in a test tube, then I shall do it outside of a church and in some organization which is dedicated to that sort of thing.

In other words I stick by the ancient distinction between philosophy and religion without apology or fear of being called narrow.

Lynchburg, Va.

JOHN CLARENCE PETRIE.

In Defence of Humanism

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sorry to bother you again, but may I give a few words of information and friendly advice to Mr. J. C. Petrie?

1. I have been personally acquainted with some of the theological students in different divinity schools such as Garrett, Chicago, Boston, Yale, Union, and Harvard, and would like to say that humanism is not unknown to them. And that amongst them I found humanists who have the highest interest in the cause of Christ.

2. I am sure that Harvard is more orthodox than the humanists.

3. I am at a loss to understand why Mr. Petrie is so afraid of the humanistic movement. The cause of Christ will not suffer at the hands of the humanists. Our anxiety should not be so much from agnosticism as from cynicism, not from skepticism as from indifference. Certainly the humanists are neither cynical nor indifferent toward the attainment of a fuller, better, and richer life.

4. If Christianity is to be a world religion, the old essential supernaturalism must give way to a new philosophy of religion which will be based upon our scientific knowledge of human experience at its best.

5. Instead of opposing the humanistic movement, rather we should welcome it. We do not expect it to usurp the central place in essential Christianity, but we may feel confident that it is bringing to us this much needed new emphasis in our religion.

Yale University,
New Haven, Conn.

DAN SINGH.

What are People Reading?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your suggestion about educating our laity through choice reading, guided and paid for by the church, is indeed a timely thought. It may interest you to know that this rural church, the Federated churches of Willington, Conn., has undertaken this task this fall. The choice of books will be made through a qualified committee, whose duty it also becomes to place several books, both religious and secular, where our young people may see them and secure them. Further, this committee, will recommend each month the best available books to all our people and promote their circulation. This project grew out of our study of the needs of our young people. We discovered that while much reading matter entered our homes and was being read by our young folk, some of it was of the most sordid type. Through personal inquiries we learned also that magazines of the sex-appeal variety were quite in vogue. Hence our effort to stimulate interest in high grade biographies, novels, travelogues and books of religious nature. This we consider real evangelism.

Community Church,
South Willington, Conn.

EDWIN E. SUNDT.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. F. W. Norwood Addresses Chicago Audiences

On Oct. 21 Dr. Frederick W. Norwood, minister at City Temple, London, preached at the University of Chicago in the morning and at the Sunday Evening club in the evening. At the latter service his theme was, "Must We Have War?" His first sentence emphasized the fact that the very heart of the Paris pact is the principle of disarmament. "If the peace pact really is the law of nations, then armaments have been given notice that their leases are expiring. If armaments are not to be reduced the peace pact is hypocrisy. We are now at the most critical period since the great war ended. It is to be hoped that America and Great Britain will demonstrate their sincere belief in the peace pact and public opinion must be mobilized to that end."

Kentucky Baptists Vote to Back Hoover

Up to mid-October, 70 district associations of Baptists in Kentucky, representing about 300,000 members of that faith, had met and adopted resolutions pledging support of the 18th amendment and enforcing act and against the candidacy of the democratic nominee for president. Rural Kentucky, it is stated, is peopled with men and women who have always been democrats. The very large majority of the 380,000 Baptists of the state live in these rural districts.

Buffalo Church to Build Hospital in Persia

Westminster Presbyterian church, Buffalo, N. Y., Rev. S. V. Holmes, pastor, has undertaken to provide a hospital at Urumia, Persia, to replace the work destroyed there during the war. The Buffalo church will pay \$10,000 annually for three years for erection of the building and also will provide \$7500 for equipment, if needed.

Dr. Fosdick Returns To New York

After a three months' tour of Europe, Dr. Harry Emerson Fosdick has recently returned to America, and states that he has found in Europe all the causes that lead to war, but he expresses himself as not without hope that the Paris pact will give Europe something to think about and provide a peace phrase around which public opinion may rally.

Good Will Congress, New York City, Nov. 11-13

The central theme of the Good Will congress to be held at the Waldorf Astoria hotel, New York city, Nov. 11-13, under the auspices of the World Alliance for International Friendship through the Churches, is, "Must We Have War?" Among the speakers, with their topics, are: Hon. Frank B. Kellogg, "The Paris Peace Pact"; Rev. F. W. Norwood, "The Invisible Army—Which Way Does It March"; Rev. W. P. Merrill, president's annual message, "A Prophecy"; William Green, "The Laboring Man vs. War"; Rev. E. Stanley Jones, "Oriental Impres-

sions of Occidental Wars"; Dr. J. Fort Newton, "The Responsibilities of the Churches for Peace"; Dr. Norwood, "Disarmament: the Desire and Dread of the

Nations"; Roger W. Babson, "The Economic Implications of War"; Rabbi S. S. Wise and Carrie Chapman Catt, "Progress in a Ten Years' Crusade for a Warless

British Table Talk

London, October 9.

THE SPOKESMEN of the sundry parties in the church have now had the opportunity of answering the bishops. Nothing surprising has been said. Of course, Sir William Joynson-Hicks accuses the bishops of acting illegally in defiance of the voice of the nation. Dr.

The Bishops and the Prayer Book

Barnes of Birmingham, and the bishops of Norwich and Exeter have made it plain that as before, so now they dissent from their brethren. Dr. Barnes says that the action of the bishops brings disestablishment within the range of immediate politics; and disendowment severely enforced will follow. This opinion is widely expressed. One strong free churchman of wide influence, who opposed the prayer book revision, told me that he was glad that the bishops had acted in defiance of parliament; of course he hailed their action as a sign that they had become non-conformists. There is a widespread impatience with the use of the word "provisional" by the bishops. "What right have those who have vowed obedience to sanction a provisional disobedience to the law?" they are being asked; and at the same time it is pointed out that the synods which the bishops are calling have no legal position. The policy which the bishops announce has raised acutely the whole problem of the relation between church and state. Our fathers in the Congregational churches would have rejoiced to see this day; but the free churchmen of the present day have a different point of view and are disposed to desire disestablishment to be brought about from within the church; and some frankly care for none of these things. . . . Since I wrote these words, Lord Birkenhead has intervened to declare that it has all happened as he said it would—and that if he were a bishop, he would do as the bishops had done, even if it meant disestablishment.

The World's Oldest Woman Doctor

In the Sunday Times of Oct. 7 there was published an interview with Dr. Harriet Clisby, who recently passed her 98th birthday. Her story will be of interest on both sides of the Atlantic. She had a fascinating story to tell of life in Adelaide, to which her father moved from London in 1837 when she was seven; afterward they went into the bush, returning to Adelaide when she was fifteen. There in course of time she ran a community home for the rescue of women prisoners, and edited the first Phonographic Magazine. Her ambition to become a doctor led her, after some time in England, to cross the Atlantic. There she obtained admission

to study in the one college there open to women, of which Dr. Clemence Losier was dean. She won her diploma in 1865 in the face of much opposition. "After some time in Peterborough (New Hampshire)," she added, "Henry Ward Beecher asked me to take charge of a kind of lodging-house for professional women. I stayed a few years in New York and then went to Boston, where I remained over twenty years. During that time I organized the first free religious movement for women, and later, in 1877, the Educational and Industrial Women's union, now a work of splendid national importance. Prof. James was one of my greatest friends, and Longfellow and Emerson were among others." Her life has latterly been spent in Geneva and in London. She is still vigorous and eager to keep her hand in.

The Anglo-French "Compromise"

I do not remember a time when the action of the government of this country had a worse "press" than upon this naval agreement or compromise or whatever other name is given to it, with France. There is an added disquietude now that it is stated from Paris that there is in the agreement a clause withdrawing British opposition to the French policy of extending their "reserves" from any estimate for disarmament purposes of their military forces. A writer of wide knowledge and strong conservative sympathies says the situation grows "curious" and "curious," and at the end of his note adds: "Admittedly the naval agreement is dead owing to the opposition of the States, but does the military bargain stand?" Up to the present moment, early on Oct. 9, there has been no official publication of the agreement on this side. I find everyone I meet amazed at the tactics of the government in this matter. It must not be taken for granted that this country will accept lightly any such military bargain with France as this which is included in the "agreement." The government will soon discover, if they have not discovered yet, how their agreement is regarded in the country. And there is an election next year!

The Church Congress and the Congregational Union

There was much admirable speaking at Cheltenham, but the most exciting passages of arms took place before the Church congress began. Dr. Major spoke, and also Dr. Barnes, and Dean Inge, and all had a good hearing, but nothing was said that could add to the burden of their heresies. Dr. Barnes set forth indeed his own belief in eternal life, and the argu-

(Continued on next page)

World"; addresses on International night by Hon. W. E. Dever, Justice Florence Allen, Major George Scapini, Rev. F. W. Norwood and Rev. S. Parkes Cadman; addresses on "The Unfinished Tasks" by Jane Addams, Rev. John A. Ryan, Pres.

BRITISH TABLE TALK

(Continued from preceding page)

ments for it in a way which must have commended them to all Christian men. There were plain voices raised to warn the church of the problems which arise from the entrance into the field of the churches in China and South India. "Jerusalem, 1928," was not forgotten in this congress. . . . The Congregational union is meeting in Leeds, in which city their joint chairmen, Messrs. Smith and Wrigley, have ministered for a generation. The general theme is "Moral Leadership." Among other speakers are Miss Margaret Bondfield, who will speak on "Instruments of Moral Leadership—the Legislature," while Mr. Birnage, the editor of Public Opinion, will deal with "The Press." Sir Wilfred Grenfell will speak for the Colonial missionary society, and Canon Garfield Williams and Miss Christlieb on "The Church and World Leadership." The program gives promise of many fruitful discussions.

* * *

And So Forth

A wit has suggested that over the doors of the league of nations' abode in Geneva should be written the inscription: "Now abide faith, hope, charity, but the greatest of these is security." . . . One of the speakers at the Church congress told of a foreigner who came to England and was struck by the amazing wealth and the boundless generosity of one man. Being asked his name, he said it was Mr. Voluntary Contributions. . . . C. F. Andrews gave the Sunday evening address on the radio on Oct. 7. There must have been many surprised at the character of the service. Mr. Andrews is the close friend and associate of Tagore and Gandhi; more than any other Englishman he has won the affection of the Indians, so that they would count him as their spokesman. In South Africa and elsewhere he has had a great influence upon political affairs. Yet they sang "Jesus, lover of my soul" and "When I survey the wondrous cross," and Mr. Andrews gave a simple evangelical address. . . . That Sunday evening service broadcast from 2 L.O. has had a great effect in the life of our people. I know of public-houses where, when the service begins, men stop smoking and listen reverently to the hymns and the preacher's words. . . . I have not had an opportunity of hearing Mrs. Aimée Macpherson. I am sorry that the writers who give an account of the opening meeting regard their duty chiefly as that of dramatic critics; on the whole they take the mission as the achievement of a remarkable personality. One of them says that not for the first time the actress has been greater than her part. So far as I have seen the records, her message does not present any great difference from that which is preached by our fundamentalists.

EDWARD SHILLITO.

R. R. Moton, Rev. Paul Scherer and Hon. Chester H. Rowell; two addresses on "The Outlawry of War" by Hon. W. E. Borah; "The Next Ten Years," Dr. H. E. Fosdick; addresses also by Rev. Reinhold Niebuhr and Bishop W. F. McDowell. Further information may be obtained by addressing the World Alliance at 70 Fifth Ave., New York.

Presbyterians Bar Politics From Religion

Rev. Lewis S. Mudge, stated clerk of the general assembly of the Presbyterian church, has informed each of the 46 Presbyterian state synods and the stated clerks of all the 296 presbyteries that make up the general assembly, by letter, that the constitution of the church commands that synods and councils take no part in political affairs. Dr. Mudge suggested that if a synod has already adopted any resolutions on political subjects, they rescind the

action so that it can be expunged from the records before the next general assembly. "It is important that the historic position of the Presbyterian church in the United States of America with reference to the relations between church and state should be maintained at all times," Dr. Mudge wrote. "Particularly is this true during a presidential campaign when circumstances bring into prominence said relationship."

Miss Royden Completes Half Of World Tour

Miss Maude Royden, famous English preacher, recently completed the first half of her world tour, which is backed by the British Commonwealth league, whose honorary secretary, Miss M. Chave Collisson, accompanies her. Having flown from Melbourne to Adelaide, she traveled from Australia to Japan via Singapore and Hongkong. She left Japan Sept. 13 for Shanghai, hoping to arrive in Ceylon

Around the World To-day BOOKS WORTH READING

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That Mexican

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Justin Stewart Wheeler's Publicity Secretary

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Mussolini and the New Italy

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this month. Miss Royden describes the reception in New Zealand as "absolutely overwhelming." Every city met her with a civic welcome—an honor never before accorded a woman. She was received with equal enthusiasm at all points visited, greetings being especially hearty at Sydney, Brisbane and Melbourne where large audiences listened to her messages.

Episcopalians Erect Three New Churches on Long Island

Three new church buildings are being erected by Episcopalians on Long Island this summer and autumn: St. Matthews, Brooklyn Manor, is to be completed soon; St. Thomas', Bellrose, though smaller, is an attractive building centrally located; Epiphany, in Brooklyn, is being started this autumn.

Discuss the "Why" of Religion

Arrangement had been made for Clarence Darrow, the famous Chicago lawyer, to face representatives of three religions

at Sinai temple, Chicago, on the evening of Oct. 21, in a discussion of "the why of religion." These three representatives were Bishop Francis C. McConnell, speaking on "Why I Am a Protestant"; Dr. Louis A. Mann, rabbi of Sinai temple, on "Why I Am a Jew"; and Rev. Frederick Siedenberg, dean of Loyola university, on "Why I Am a Catholic." The discussion was duly held, except that there were but two speakers opposing Mr. Darrow, Cardinal Mundelein having called off Dr. Siedenberg's part in the program.

Disciples Divinity House, Chicago, Dedicated

Dr. Herbert L. Willett, founder of Disciples Divinity house of the University of Chicago, and its dean for more than 25 years, delivered the address at the formal dedication service of the new building which was held the afternoon of Oct. 21, with Rev. Perry J. Rice, secretary of the Chicago Christian Missionary society and president of the board of trustees of the divinity house, presiding. Rev. S. J. Corey, vice-president of the United Christian Missionary society, preached the morning

Antimilitarist Clergy Hold Congress

THE DUTCH PEOPLE continue to make all lovers of religious liberty and progress their debtors. That same liberality of spirit which made Holland a haven to our persecuted spiritual forefathers still lives. It seems natural that the first International Congress of Antimilitarist Clergymen should meet at Amsterdam as

the guests of the forward-looking ministers of the Netherlands.

From Aug. 13 to 15 about 100 ministers from most of the European countries and America sought to formulate a definite policy with reference to the evils of militarism. While several denominations and many shades of theological thought were present in the group they never came into evidence. The spirit of good fellowship pervaded because all were conscious of a deeper and more fundamental unity, a unity that found its basis in the thoroughgoing conviction that war is the major social evil of our time and that it must be combatted by the church.

Four themes were studied by commissions, as follows: War and Christianity, Prof. Dr. G. J. Heering, Leiden, Holland, leader; War and Economics, Prof. Lic. Dr. Hans Hartman, Solingen-Foche, Germany, leader; War and Justice, Prof. Lic. R. Liechtenhan, Basel, Switzerland, leader; War and Races, Rev. J. B. Binns, London, leader.

The following resolutions were unanimously passed by the congress:

Judging—

1. That the moral principles of Christianity, as they are revealed by the gospel of Jesus Christ, are in irreconcilable contrast with war;
2. That war, especially modern warfare, by its very character violates all Christian values;
3. That the state, which makes preparations for war and forces its citizens to share in the business of war, de-Christianizes the nation.

Therefore appeal is made to the Christian churches to consider it their duty:

1. To declaim in a fundamental antimilitaristic sense against the sin of war and war preparation;
2. To declare the position of military chaplain as incompatible with the gospel;
3. To protect the conscientious objector as one maintaining the pure Christian attitude;
4. To convince the Christian nation that it ought to disarm and, instead of the sinful risk of war, ought to accept, in reliance on the assistance of God, the risk of peace.

The newly organized International Union of Antimilitarist Clergymen plans to meet again in three years. It is the purpose of the movement to unite the antimilitarist clergymen of all churches and of all countries in a campaign against war and preparation for war.

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See "God Lets Loose Karl Barth" by Douglas Horton in February 16, 1928, issue of The Christian Century

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sermon at the University Church of Disciples, which is contiguous to the Divinity house. The Disciples Divinity house was

organized in 1894 and has ministered to about 500 students, who have taken graduate work. Besides Dr. Willett, Dr. C. M.

Sharp and Dr. W. E. Garrison have served as dean and Dr. E. S. Ames now occupies that position. The new building was erected at a cost of \$150,000.

Dr. John R. Mott Feted in Chicago

IN recognition of the completion of 40 years of service with the International committee and the National council of the Y. M. C. A. and his acceptance of larger responsibilities as chairman of the International Missionary council, the general board of the Y. M. C. A. gave a dinner for Dr. John R. Mott at Edgewater Beach hotel, Chicago, the evening of Oct. 22. About 700 Y officials, secretaries and friends of Dr. Mott were in attendance.

The singing of Negro spirituals by the Tuskegee quartet afforded a musical background for the program of the evening. Judge Adrian Lyon, chairman of the General board of the Y. M. C. A., introduced the speakers. Fred W. Ramsey, of Cleveland, who has been appointed to succeed Dr. Mott as general secretary of the National council, made a brief speech and read many messages from friends of Dr. Mott who were unable to be present at the dinner. E. T. Colton, representing secretaries in other lands; Dr. A. G. Studer, of Detroit, representing secretaries in the United States, and James M. Speers, of New York, chairman of the International committee, followed with testimonies as to the influence of Dr. Mott in their own lives as well as in the work of the world. John D. Rockefeller, Jr., for more than 25 years a close friend of Dr. Mott, characterized him as "a great outstanding world leader." "In a spirit of utter unselfishness," he said, "he has built well, and this organization will go on to do finer and greater service for the 40 years he has given it."

The chairman of the evening, Judge Lyon, then introduced Dr. Mott, who arose in response to an enthusiastic greeting from the assembled Y leaders. He explained that Judge Lyon had suggested that he give no formal address, but rather "wander around" over his life experiences. This he agreed to do. He first made it clear that the tributes which had been given him should rest properly upon those influences and personalities that had made him and given him his life opportunities. He gave credit to his grandparents and parents, to Mrs. Mott, to his early Iowa background, to the Y. M. C. A. itself, to countless friends through the years. An interesting feature of his talk was a list he had drawn up of the men who had most influenced his life. They were, in order of influence: the elder Professor Tyler of Amherst, D. L. Moody, Henry Drummond, Henry Clay Trumbull, Andrew Murray of South Africa, Phillips Brooks, Archbishop Nicolai of the Russian Orthodox church, Theodore Roosevelt and Woodrow Wilson.

Dr. Mott said that his work through the past 40 years had carried him overseas 80 times, and through four world tours. He has visited 60 nations.

Speaking of the attitude of the nations and races toward Christianity at the time of his early visits among them and now, he said that he finds them now much more constructive and sympathetic.

Finally, Dr. Mott admitted that there was sometimes in his heart a feeling of great loneliness as he thought of severing his connection with the Y. M. C. A. as general secretary, but he testified that the words that had been expressed by his friends during the evening gave him much cheer as he entered upon the great work of missions which is now to be his chief task.

Metropolitan Church, Toronto, To Rebuild

The Metropolitan church, Toronto, which lost its building by fire last winter, has decided by board initiative and by congregational vote to rebuild at once. The New Outlook reports that "a high sense of civic and national mission had surged in upon the old church ever since the fire." This carried over into the congregational meeting held Oct. 8 in Central United church. Decision has now been made to

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rebuild, and also to erect a community hall and to enlarge the endowment fund. Rev. W. H. Sedgewick is pastor of the church.

Dr. N. E. Richardson Goes to Presbyterian Training School

Dr. Norman L. Richardson, for nine years associated with the department of religious education at Northwestern Uni-

versity, has been elected dean of the graduate school of the Presbyterian Training school, Chicago.

Bishop Fallows Monument Unveiled

On the Fallows memorial plot, in a Forest Park, Ill., cemetery, was unveiled, Oct. 21, a monument erected to the memory of the late Bishop Samuel Fallows, former

Special Correspondence from Pittsburgh

Pittsburgh, Pa., October 19.

DID YOU ever hear of a glory barn?

Perhaps we have something new under the sun! Anyway we have a real barn. It cost about \$90,000, more or less, and will seat something like 20,000 people. An ex-soldier, John W. Sproul, is A Glory the preacher and leader. He Barn had smaller barns in Uniontown and McKeesport; his success elsewhere leads him to this barn, which is advertised as being the biggest tabernacle ever built. I suppose religiously we have therefore come to the stage of bigger and better barns! The Bible has something to say about big barns, but those, I believe, were stuffed with grain, while these are stuffed with humanity. Mr. Sproul claims, I believe, that he was divinely healed and he now claims that people can be healed, divinely. I have no quarrel with him. Thousands of people seem to be attending his meetings. I am told that he preaches regular gospel sermons and practices immersion. It is a phenomenon not unworthy of consideration and study. * * *

Pittsburgh Has a New Bishop

The New York Times of last Sunday, in the picture section, carried the photograph of our erstwhile Methodist bishop, McConnell, dearly beloved by all liberals in these parts. He was a brave and keenly intellectual leader. Those of us who had the privilege of knowing him in clubs know what a royal heart he has. We envy New York. A new bishop has been sent here by the Methodist church. We already have a Catholic and Episcopal bishop—I do not know, or much care, how they divide the city between them. Bishop Welch makes a strong and fine impression. He has been a missionary bishop out in Korea and before that a college president here. He possesses a frank, intelligent, earnest face that draws you to him. We believe that a successful administration is before him in this part of the country, where the Methodists are very numerous and active. * * *

Bible Class in The Street

Out in Wilkinsburg, known as our "holy" suburb, a men's class has been meeting in the street. Strangely enough, on the church door is a sign—something about that door being open to everyone. The church authorities shut the door because of what is called insubordination. The South Avenue Methodist church has a book of discipline and they live up to it, it seems. For two Sundays these men stood out in front of the church and

taught the lesson. Now, since the conference has returned the pastor, Dr. Bell, the class has moved indoors in some building down the street, taking quite a number with them, men, women and children. It seemed to be a head-on collision between the class leaders and the Sunday school and church authorities. Our town has been quite stirred up about the affair. Unless a class can be loyal to a church, its place and value may well be questioned. * * *

Dr. Baker Meets Pastors

Dr. Thomas Baker, president of Carnegie Institute of Technology, is trying to bridge the chasm between students and churches. He gave a dinner last week to about twenty ministers whose churches minister, more or less, to the student body, and held a conference about the best ways to meet the problem of the church and the student. Such an attitude is refreshing and Dr. Baker gives another evidence of his statesmanship in this enterprise. * * *

Metropolitan Plan

Pennsylvania will vote Nov. 6 on the project of including all of Allegheny county in the larger city of Pittsburgh. If this measure passes our city will have 1,400,000 inhabitants and will rank as the fourth city in the United States, only New York, Chicago and Philadelphia being larger. There are, at present, the remarkable number of 124 separate governments in our county. Autonomy will be granted to these, but many advantages accruing to a large city will follow. There are over 600 Protestant churches in this area. * * *

The Holy Communion

Dr. William Adams Brown told us last summer about a distinguished friend of his who became worried and ill over business affairs. Several months afterward he met the man again and found him healthy, balanced and happy. When he asked the reason the man replied, "I made my four hundred and sixteenth daily communion this morning." Each morning the business man had made his way to a church open for daily communion (Protestant) and there, at the altar, found peace and power from Almighty God. Dr. Brown said that the strong churches make much of frequent communion and he strongly opposed celebrating the communion only at long intervals, say a month or three months apart. A university professor, who worships in our church, tells me that in the communion he finds the most helpful religious experience of the service.

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rector of Old St. Paul's, the Bishop Fallows Memorial church, Reformed Episcopal. Bishop Robert L. Rudolph, of Philadelphia, successor to Bishop Fallows as presiding bishop of the Reformed Episcopal church, delivered the memorial address.

Bishop Anderson Lays Corner-Stone Of Boston Negro Church

"The fond dream for three generations

of Negro Methodists in New England" was realized when the corner-stone of the Fourth (Negro) Methodist church of

Episcopal Church Completes New Prayer Book

BISHOP ANDERSON'S appeal that the church should keep clear of politics, made in his opening sermon at the general convention of the Episcopal church now being held in Washington, D. C., went unheeded. For on Oct. 13, the fourth day of the convention, various political questions were put before the house of bishops and the house of deputies.

There is a very marked difference of opinion among the clergy and laity of the Episcopal church on the subject of prohibition. Bishop Ward, of Erie, leads a party which desires more strict law enforcement. Bishop Freeman, of Washington, succeeded in having a resolution adopted repudiating the Church Temperance society as representative of the church at large.

POLITICS AND PROHIBITION

A resolution seeking to place the Episcopal church on record as opposed to participation in politics was tabled by the house of deputies and referred to the commission on social service by the house of bishops.

A memorial asking that the 39 articles be retained in the book of common prayer was presented to the house of bishops with the signatures of 33,871 lay members of the church.

A lively debate centered around the proposal of a special service for the Fourth of July. Bishop Gailor, of Tennessee, declared he did not like to say a prayer which thanks God for freeing us from the government of the English-speaking people. Bishop Manning, of New York, wished to substitute a service of love and fellowship for our English-speaking brethren throughout the world. However, other bishops, including Bishop Weller of Fond du Lac and Bishop Remington of eastern Oregon approved the service. A two-thirds vote of all the bishops was required for passage. The service was adopted by the margin of one vote and goes therefore into the new prayer book.

CHANGES IN PRAYER BOOK

The thirteen years' work for the revision and enrichment of the prayer book has finally been ended. The changes in the book will be as follows:

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- Addition of collects, epistles and gospels.
- Additional changes in holy communion.
- Changes in confirmation service.
- Change of rubric in marriage service.
- Revision in office for the visitation of the sick.

Also in the communion of the sick. It is announced that the full cost of the new book of common prayer will be

borne by J. Pierpont Morgan, whose father defrayed the cost of the prayer book now in use.

SOCIAL SERVICE PROPOSALS

Dean Lathrop of the social service department presented a proposed labor policy for the Episcopal church. "If the church is to function effectively," it said, "it must function in and through an industrial order of society." The report recommended that the church take the initiative in calling conferences of representative churchmen and employers in such industries as coal, iron, steel, shoes, textiles and automobiles to discuss the "implications of Christian principles in industrial relations"; that an effort be made by the clergy in each parish to come into close personal touch with the local trade unions; that a series of industrial institutes or summer schools be held for the clergy in different parts of the country, and that "tutorial classes for the laity" be established in the parishes. It also proposed to include courses in industrial relations in every seminary of the Episcopal church.

Bishop Brent of Western New York proposed that representatives of the Methodist church, north and south, and of the Presbyterian churches of the United States be requested to appoint commissions to sit with the joint commission of the Episcopal church in giving careful study to the question of Christian morality. It was seconded by Bishop Anderson, of Chicago, and carried. It is hoped that some ground for the adoption of common standards by the Methodist, Presbyterian and Episcopal churches may be found by this commission.


Bishop Brewster, of Connecticut, and Bishop Kinsolving, of southern Brazil, resigned their charges.

STUDYING DIVORCES

Bishop Page, of Michigan, reported for the commission of the study of marriage and divorce that hasty marriages and lack of uniform marriage and divorce laws are not entirely responsible for the high divorce rate in this country. This is indicated, the report points out, by the fact that divorce rates have more than doubled in recent years in many European countries. Apartment house life, lack of children, financial tension, lack of emotional control, sex tension and religious affiliation, frequently mentioned as contributing causes, were also described as presenting such inconclusive evidence that the commission could not accept them as the real underlying causes of the problem.

The report declared that the apartment house has been characteristic of European city life for many years, that desertion, termed "the poor man's divorce," is commonly attributed to the presence of too many children rather than to the lack of them, and that the firm stand in regard to the indissolubility of marriage by the

(Continued on next page)



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Boston was laid, Sept. 30. Bishop W. F. Anderson presided and was assisted by Rev. L. O. Hartman, Rev. O. B. Quick, the pastor of the church, and others. Fourth church was founded in 1814; it is the only outstanding Methodist church for Negroes in New England.

Dr. Straton Explains His Infallibility

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EPISCOPAL PRAYER BOOK

(Continued from preceding page)

Church of Rome does not prevent a desplorably high rate of desertions in Catholic countries.

The survey received information from various social agencies and sent a questionnaire to 800 clergymen of the Episcopal church and to a similar number of ministers of the Methodist, Baptist, Presbyterian and Congregational churches. The replies indicated that a very small percentage of church people go to their clergymen with their troubles.

Following the presentation of the report, the house of bishops adopted this resolution: "That the commission be continued with the understanding that it cooperate with other agencies to secure a scientific study of the whole subject of marriage and divorce, including the study of the moral and religious factors; and that the commission study and report to the next convention: first, on the ecclesiastical and canon law of this church in relation to marriage and divorce and the annulment of marriage, and, second, on the relation between civil and religious marriage."

CAPITAL AND LABOR SPEAK

The house of bishops received a letter from Dr. S. Parkes Cadman, president of the Federal Council of the Churches of Christ in America, conveying fraternal greetings and reviewing its relations to our own national council, at the same time expressing the hope that that relationship might become closer in the distant future. The communication was referred to a special committee. The bishops approved, subject to the concurrence of the house of deputies, of a suggestion that the third Sunday in June be observed as Magna Charta Sunday.

Dean Fosbroke presented a report for the General theological seminary. A hundred forty-five students are now in residence. An effort is being made to secure \$1,200,000 for the seminary. The dean reported that \$289,000 is already pledged.

William Green, president of the American Federation of Labor, addressing the convention declared: "It is not expected in any contact the church might make with employers or representatives of labor that the church would inject itself into controversial questions such as the open or closed shop. Our ultimate objective is human betterment. The seeds of the gospel cannot take root in the soil of human poverty." And R. P. Hutchinson, president of the Bethlehem Fabricator company, uttered this warning: "Too close contact between industry and the church might have a leveling effect that would not entirely benefit the church."

ERNEST W. MANDEVILLE.

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grounded in righteousness." That is the way Rev. John Roach Straton puts it in an interview published in the current issue of McClure's Magazine. Dr. Straton be-

lieves, according to Charles B. Driscoll, his interviewer, that he is a legitimate heir to the mantles of the Old and New Testament prophets. "Yes, I am a

Special Correspondence from Virginia

Richmond, October 18.

THROUGHOUT this country there are many faithful servants of the Master who have long and honorable records of service, but we doubt if any can quite equal that of George Q. Peyton, of Rapidan, Va. He has been a Sunday school teacher continuously for 63 years, and an officer in the Presbyterian church for over 50 years. Immediately upon his return from the army at the close of the civil war he began teaching in a Methodist Sunday school; about ten years later the Presbyterians organized a congregation, and he became an officer in it, and took a class in the Sunday school, which he still teaches, though the personnel has changed so that now his scholars include the grandchildren of some who were in the original class. Mr. Peyton is now 85 years old.

A Veteran Indeed

He has been a Sunday school teacher continuously for 63 years, and an officer in the Presbyterian church for over 50 years. Immediately upon his return from the army at the close of the civil war he began teaching in a Methodist Sunday school; about ten years later the Presbyterians organized a congregation, and he became an officer in it, and took a class in the Sunday school, which he still teaches, though the personnel has changed so that now his scholars include the grandchildren of some who were in the original class. Mr. Peyton is now 85 years old.

Rector Leads in Restoring Colonial Landmarks

A clergyman who will leave a permanent monument to his activities in this state is Dr. W. A. R. Goodwin, rector of Bruton parish, Williamsburg. When he went there as a young man more than a score of years ago, he at once set about restoring the beautiful old colonial church. His success in this achievement filled him with the idea of going much further along the road of colonial rehabilitation, and after many years of effort and innumerable discouragements he at last interested John D. Rockefeller, Jr., enough to induce him to expend \$5,000,000, so that some day Williamsburg will look as it did in the 18th century.

Virginia Joins the Doubtful States

The active part that is being taken in the present presidential campaign by many ministers is very greatly deplored by numerous citizens. There can be no doubt that it is largely due to the activity of the clergy that Virginia has become a doubtful state. Bishop James Cannon and Rev. David Hepburn, of the Methodist church, and Dr. J. J. Wicker, of the Baptist church, are among the regular Hoover speakers. The situation has produced one novel and refreshing result by bringing to our state the most eminent speakers of both parties, with a consequent education of the electorate such as has not occurred for many years. It is doubtful if this state will ever subside again into the lethargic indifference that has prevailed for the past half century, and the franchise will be exercised with renewed interest as a lasting result of the present campaign.

Phillips Brooks' Seminary Attracts Large Class

The Protestant Episcopal theological seminary in Virginia, near Alexandria, opened its 106th session with the largest

junior class that ever entered this institution. No less than 36 well equipped young men matriculated for the three-year course. This ancient institution on the banks of the Potomac occupies an unique position in the religious life of the Episcopal church. With all its old traditions it is progressive, and modern in its attitude, recognizing the results of recent research and the value of modern scholarship in biblical interpretation. It preserves equally cordial relations with its conservative neighbor to the south, the Union seminary at Richmond, and its advanced neighbor to the north, the Union seminary of New York, and professors from both these are equally welcome as special lecturers. This seminary may well be considered the training school for that increasingly large group in the Episcopal church known as "liberal evangelicals."

Baptist Leader Dies

In the death of the Rev. J. C. Dunford, the Baptists have lost a faithful worker, whose career as a preacher and educator extends over many years. The last official position that he held was that of associate secretary of the state Baptist mission board, which post he occupied until his death on Oct. 14. He was a graduate of the Baptist seminary at Louisville, Ky., and after his graduation from the seminary was for several years pastor of Emmanuel Baptist church in Louisville. Later he was a member of the faculties of Bethel college, Russellville, Ky., Ouchita college, Arkadelphia, Ark., and of Clinton college, Clinton, Ky., of which he was president. He was also for a time connected with Averett college at Danville, Ky., and was for ten years dean of the school of Bible study at Anderson college, Anderson, S. C.

Presbyterians Select Delegates to Assembly

The East Hanover presbytery held its semi-annual session at St. James church near King William courthouse the first week in October. The most interesting feature of the meeting was the election of the commissioners to represent the presbytery in the general assembly of the church, which convenes in Montreat, N. C., next April. After a number of ballots, the following representatives were chosen: Pastors, Rev. J. B. Gordon, Rev. E. T. Thompson, Rev. M. B. Wyatt; alternates, Rev. W. W. Bain, Rev. J. E. Cook, Rev. L. N. Dennis; elders, W. T. Stephenson, John H. Reed, W. M. Cease; alternates, Dr. H. C. Henry, G. P. Taylor and C. B. Robertson. The rest of the session was taken up with routine matters, and the presbytery accepted the invitation of the Rev. J. B. Gordon to meet in his church in Richmond at its next session in April, 1929.

R. CARY MONTAGUE.

prophet," he told Mr. Driscoll. "I bear a great burden for the world. I am a voice crying in the wilderness. I am beset with

enemies and the calumny of wicked persons, as was that other John the Baptist." He thinks Calvin Coolidge "will nevet set

the world on fire," that Clarence Darrow is a "big bluffer," that Friederich Nietzsche was "the devil in human form," that Nicholas Murray Butler "ought to be

Special Correspondence from New York

New York City, October 18.

EVERY YEAR since 1922 the autumnal quiet of one Fifth avenue Sunday afternoon has cast off its spell to welcome the rhythmic tread of soldier feet, the drums, pipes and brasses of martial music, and the fluttering of Mr. Holmes flags that mark the procession of soldiers and sailors and civilian military and patriotic societies in a grand march from Governor's island up Fifth avenue to a 4 o'clock service of the massing of the colors at St. Thomas' Episcopal church. Under the grand marshal, Brig. Gen. Oliver B. Bridgman, president of the New York chapter, Sons of the American Revolution, invitations have evidently been extended to societies and churches to participate in this year's celebration and service on the afternoon of Nov. 4. It is of interest to record, therefore, that the Community church responded with a regret that was more than conventional—it was a protest that was almost prophecy. "As a church," replied Theodore W. Darnell, the church executive, "we have a feeling of abhorrence at any effort that would seem to place the Christian church behind a program of militarism. We believe that militarism is one of the major curses of our time. Now we are able to see in your suggestion an attempt to enlist the churches as allies in favor, at least, of a militaristic display and we believe that the less the church has to do with military organization and military display the better for the church and for the civilization which the church is helping to build." His letter concludes: "The Community church of New York feels a profound devotion to our country, to our common heritage, to our historic ideals, and, above all, to the nobler America that is to be."

Hurrah for
Bishop McConnell!

If the Methodist Episcopal church can be as philosophically and humorously detached in this controversy that rages about its present political activities as its own Bishop McConnell in his address before his clergy recently, we stand ready to applaud a spirit and a culture that holds much of individual and social value for all of us. For the bishop said: "We rejoice in the increasing criticism. In general, the church is under fire and Christianity is under fire as it has never been before. Our duty is not to get into an 'inferiority complex attitude.' Sometimes we get to believe what people say about us even when it is not true. All I am pleading for is that we keep our heads in the present criticism and get all the good out of it—and go about our business. We know the church is alive. We are here for a long campaign. Don't be disturbed by too much criticism." A public reception to Bishop McConnell under the auspices of the Methodist social union of Brooklyn and Long Island at the Brooklyn academy

of music recently gave opportunity for an outpouring tribute of all the churches. Dr. Cadman, with the approval of all, acclaimed him "without a doubt the ablest Protestant clergyman of his age in America today." Bishop McConnell's response was of church unity: "I am glad to see the spirit of unity running so freely here. It is time for us to force a mass attack on the evils of the day. The forces arrayed against us have so completely united that if Christendom is to survive, it too must unite."

Ralph Adams Cram
On Bigotry

Ralph Adams Cram, supervising architect of the Cathedral of St. John the Divine, prominent Episcopal layman of the Anglo-catholic school, artist, writer, addresses a political letter to Michael Williams, editor of the Commonweal (Catholic weekly) as the proper source for an attack on "bigotry." It is expressed in adjectives of lurid quantity and nouns of perferid quality against Protestantism generally. It is of interest chiefly as the utterance of the temperamental, artistic independent who, steeped in medieval culture, exalts an ideal Catholicism by debasing almost anything opposite as Protestantism. It is typical of the Anglo-catholic atmosphere which seems to attract some men of intellectual interests and of literary and artistic taste to traditional ecclesiasticism, authority and dogma. What is so congenial to their spirits as to make their judgments paradoxical may be illustrated by the observation of Dr. Cram in this letter on the excellence of that most Catholic of countries, Spain, and the sequence of thought it suggests: "In Spain, I found the most democratic society, the greatest liberty of action, and the most evangelical religion of all the countries I know. I believe my experience will be endorsed by others who have had the same opportunities. The campaign against Catholicism emanates from those who know little or nothing through personal experience either of Catholic countries or Catholics."

The Church of
All Nations

In dedicating a church in Bronxville recently, Cardinal Hayes paid tribute to the spiritual supremacy and monopoly of his church: "In these days of disintegration of religion outside the Catholic church . . . this is the church of all nations. . . . What would America be if it didn't have this church of Christ? . . . What America needs is a soul which the church alone can give."

Fifty Years
Of Service

Dr. John J. Heischmann, of St. Peter's Evangelical Lutheran church of Brooklyn, celebrates a fifty years' pastorate. This

(Continued on page 1346)

"Must a Christian be Catholic or Protestant?"

"And if he is one must he, in consistency, anathematize or ostracize the other? Have men ever been both without compromising the essential truth of either?"

So begins the preface of

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—Gamaliel Bradford.

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jailed and Harry Emerson Fosdick with
him," and that Freud is "damning Amer-
ica."

Becomes Coadjutor Bishop-Elect Of Pennsylvania

Rev. Edward M. Cross, missionary
bishop of Spokane, has been elected by

the convention of the Episcopal diocese of
Pennsylvania as coadjutor bishop. This
post was offered to Rev. Henry K. Sher-
rill, of Trinity church, Boston, last spring;
he accepted but later declined. Bishop
Cross is a native of Philadelphia. He
began his ministry in the Black Hills of
South Dakota, later going to Sheridan,

Special Correspondence from the Southwest

Waco, Texas, October 13.

WITH the opening of the colleges, at
least three university presidents in
Texas have spoken out on the subject of
campus religion. President C. C. Select-
man, of Southern Methodist university,
Dallas, ad-

University Presidents Speak On Campus Religion

monished students and faculty
as follows: "In the realm of science it is
dangerous for a young chap to get a little
knowledge and go out as an iconoclast.
It takes a while to acquire the modesty
of a Hyer or a Shuler and know when to
keep still, and to know that because you
happen to get hold of some truth that had
been hidden to your father or your grand-
father, it does not necessarily follow
that the whole system of religion and
morality and government is overturned
thereby. We want it to be known that
this is not an institution where straight
jackets are furnished to the members of
the faculty. However, it would be well
for scientists to remember that we have
not employed them to teach theology and
historians and philosophers to remember
that there ought to be enough in their
field of learning to keep them fairly busy,
and for all to remember that the class-
room is not a place for the introduction
of controversial subjects."

Seeking the Contagion Of Character

President E. M. Waits, of Texas Chris-
tian university, Fort Worth, declared him-
self thus: "My solution of the problem of
making potent the influence of the college
in affecting the moral and religious life
of the students, is the subtle influence of
men and women within its folds, who
themselves have character, morality and
goodness, and who are willing to spread
its contagion. We really need more cen-
ters where the contagion may spread. We
hold to a required chapel attendance for
all students and have not the remotest
inclination toward the abandonment of
the practice. But we place reliance upon
teachers who really like boys and girls,
who honestly enjoy their companionship,
who have transparent goodness and are
open-minded and sympathetic with stu-
dents."

Getting All the School Has to Give

In his first convocation address, Presi-
dent Samuel Palmer Brooks of Baylor
university, Waco, said: "It is understood
that this is a Christian institution. So
there is no apology offered for the fos-
tering of religious teaching, activity and
influence. We do not seek to make reli-
gion ostentatious; we do seek to make it
vital. When I came here as a student, I

attended the religious meetings on the
theory that having come to get all that
was best in the institution I could not
afford to neglect them. My observation
through the years has been that on the
whole the best students have been those
who have been most loyal in their reli-
gious duties. I give it as my judgment,
too, that the very best teachers we have
ever had have been among the most de-
voted religiously."

Women Build College Dormitory

On Oct. 11 Texas Baptist women to
the number of over 300 assembled from
over Texas to participate in formal exer-
cises before thousands which marked the
beginning of the erection of a women's
memorial dormitory at Baylor university
to cost \$350,000. The chief address of
the occasion was delivered by Dr. Dorothy
Scarborough, of Columbia university, New
York, a distinguished alumna of Baylor.
In the audience was Mrs. Fanny Rogers
Harris, oldest graduate of the institution,
who received her degree more than sev-
enty years ago.

New College Pastor

Dr. A. Preston Gray, formerly of the
King's Highway church, Shreveport, La.,
has entered upon his duties as the college
pastor at Texas Christian university.

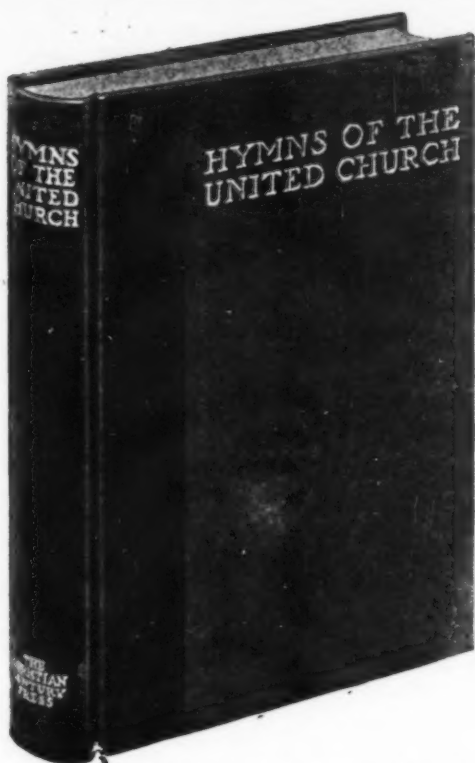
Cost of Churches Goes Up

As evidence of the character of church
buildings being erected in the southwest
two new enterprises may be mentioned.
In advertising for bids, the new First
Baptist church, Amarillo, announces the
building is to cost \$400,000. In the open-
ing of the new First Methodist church,
Wichita Falls, it was stated that the build-
ing cost \$475,000. Dr. G. L. Yates is
pastor of the former, and Dr. S. Stephen
McKenney is pastor of the latter. The
opening of the Methodist building was
signalized by a win-one campaign led by
Dr. Charles L. Goodell, executive secre-
tary of the Federal council of churches.

Dr. Truett as Evangelist

Dr. George W. Truett has just concluded
an evangelistic campaign in Fort Worth
in which more than sixty Baptist churches
participated. The services were conducted
under a large tent during the day and in
the city's largest theater at night. Hun-
dreds of conversions were registered, and
on the Sunday following the closing of
the campaign 175 united with the various
churches, with many more to follow. The
crowds were unprecedented.

JOSEPH MARTIN DAWSON.



Charles Clayton Morrison and Herbert L. Willett, Editors

TODAY'S HYMNAL

Illustrating the modernness of this hymnal, we call attention to the section on "The Kingdom of God," with selections entitled "Social Aspiration and Progress," "Loyalty and Courage," "Human Service and Brotherhood," "The Nation," "Peace Among the Nations," etc. In this section are 101 great hymns which sing the evangelical social gospel.

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First Baptist Church, Kalamazoo, Mich. (300 copies).
Linwood Boulevard Christian Church, Kansas City, Mo. (1,000 copies).
First Congregational Church, Manchester, N. H. (500 copies).
Park Congregational Church, Minneapolis, Minn. (600 copies).
Nanking Union Church, Nanking, China (200 copies).
Christ Presbyterian Church, Madison, Wis. (1,000 copies).
Ponce de Leon Avenue Baptist Church, Atlanta, Ga. (500 copies).
University Church of Disciples, Hyde Park, Chicago (400 copies).
Boulevard Congregational Church, Detroit, Mich. (250 copies).
Central Christian Church, Detroit, Mich. (350 copies).
Church of the Divine Paternity, New York City (400 copies).
First Congregational Church, Glendale, Calif. (350 copies).
Chapel, University of Nanking, Nanking, China (100 copies).
First Presbyterian Church, Palo Alto, Calif. (300 copies).
Chapel, Northwestern University (500 copies).
Presbyterian Church, Pasadena, Calif. (1,200 copies).
Parish Church Community House, Saco, Maine (325 copies).
Independent Protestant Church, Columbus, Ohio (300 copies).
Baptist Temple, Charleston, W. Va. (400 copies).
First Christian Church, Hannibal, Mo. (300 copies).
First Congregational Church, San Jose, Calif. (250 copies).
First Christian Church, Stockton, Calif. (400 copies).
Chapel, Washington and Jefferson College, Washington, Pa. (300 copies).
First Christian Church, Youngstown, Ohio (250 copies).
First Baptist Church, Springfield, Mass. (500 copies).
Memorial Baptist Church, Philadelphia, Pa. (300 copies).

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Wyo., and in 1916 he became rector of the Church of St. John the Evangelist, St. Paul, Minn., where he remained until his consecration as missionary bishop of Spokane. As coadjutor bishop Dr. Cross stands in line to become bishop of Pennsylvania, one of the two or three most important positions in the Episcopal church.

Y. W. Announces New Head Of Health Education Work

The national board of the Y. W. C. A. announces Miss Edith Gates as the new head of its health education work. As

physical education and health director for Y. W. C. A. centers in eight countries, Miss Gates has spent the last several years in Europe. From 1921 to 1923 she was in France and Belgium as physical director.

At Tenth Birthday Celebration Lutherans Discuss Union

In an address delivered at the 10th anniversary of the birthday of the United Lutheran church, held at Erie, Pa., Oct. 10, Dr. M. G. Scherer deplored the existence of "sects" of Lutheranism today. "We must seek," he said, "the unity of all

NEW YORK CORRESPONDENCE (Continued from page 1343)

has been his only charge and an outpouring of congratulations and affectionate greetings together with meetings, dinners and services tendered a week of honor to this beloved pastor. A substantial purse was presented by his congregation and a jubilee publication of his sermons ordered. Dr. Cadman brought the felicitations of the community at the jubilee dinner.

Dr. Guthrie's New Service

On Sunday afternoon, Oct. 4, at St. Mark's-in-the-Bouwerie, Dr. William Norman Guthrie sponsored a "Lyric and Choreographic Mime," the essence of "The Prophet" by Kahlil Gibran. The mime was preceded by an office of worship made up from the poetic prose rhythms of Gibran, the poet-prophet of Lebanon. The mime consisted of four fea-

tures: first, a reader's voice giving the introductory and connecting passages; second, a group of costumed participants, who acted out the dialogue of the poems which centered about the prophet's teaching; and third, four female figures in golden, draped dress, somewhat suggestive of the figures in William Blake's drawings, who interpreted at various points the themes of joy and sorrow, work, love, death, in sculptured posturing; and fourth, the musical accompaniment of the interpretative organ modes. The whole was produced on a platform before the sanctuary which was hidden by a drawn curtain. It created an atmosphere of spiritual attention and response and a mood that was in every way appealing, not only for its intellectual vigor of utterance and artistic beauty of expression but its religious insight into the most intimate aspects of life.

ERNEST W. MANDEVILLE.



By Herbert L. Willett and
Charles Clayton Morrison

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churches that sincerely hold and faithfully confess the doctrines of the unaltered Augsburg confession." Closing, he said: "What a worthy and inspiring celebration it would be of the 400th anniversary of the Augsburg confession, if in 1930 we could lay the foundation of the Evangelical Lutheran Church of America!"

Chicago Lutheran Minister Celebrates

On Oct. 21, in recognition of his ten years' service as pastor of Wicker Park Lutheran church, Chicago, his congregation surprised Rev. Simon P. Long by turning over to him a purse of \$750, which is to defray his expenses next June as a delegate to the gathering of all branches of the Lutheran church throughout the world, at Copenhagen.

Dr. W. V. Mallalieu Goes To Charleston, W. Va.

After nearly seven years as pastor of First Methodist church, Akron, O., Rev. Wilbur V. Mallalieu has accepted an invitation to the pastorate of First Methodist church, Charleston, W. Va., and was appointed by Bishop Herbert W. Welch.

BOOKS RECEIVED

Emanuel Swedenborg, Prophet of the Higher Evolution, by John R. Swanton. New-Church Press.
The Philosophy of Jesus, the basis of a new Reformation, by James Arthur Edgerton. Christian Pub. House, \$1.50.
Exploring Your Mind with the Psychologists, by Albert Edward Wiggam. Bobbs Merrill, \$3.50.
That Fighting Spirit of Methodism, by Paul Neff Garber. Piedmont Press, Greensboro, N. C., \$1.50.
Secret Messages, How to Write and Read Them, by Paul B. Thomas. Knopf, \$2.00.
Portage, Wisconsin, and other essays, by Zona Gale. Knopf, \$2.50.
God or Lucifer, by Cecil Doyle. Stratford, \$5.00.
Cultural Change, by F. Stuart Chapin. Century Co., \$3.50.
Stories of Hymn Tunes, by Frank J. Metcalf. Abingdon, \$1.50.
Life and Death in Sing Sing, by Lewis E. Lawes. Doubleday, \$3.50.
The Nationalist Crusade in Syria, by Elizabeth P. MacCallum. Foreign Policy Ass'n, \$2.50.
John Bunyan, a Study in Personality, by G. B. Harrison. Doubleday, Doran, \$2.00.
Jubilee Jim, the Life of Col. James Fisk, Jr., by Robert H. Fuller. Macmillan, \$3.50.
The Passion for Life, by John Lewis. Yale University Press, \$2.00.
When Jesus Was Born, the Story of Christmas for Little Children, by Walter Russell Bowie. Harper, \$7.75.
Christianity's Contributions to Civilization, by Charles Davis Eldridge. Cokesbury, \$3.00.
Planning Modern Church Buildings, by Mouzon W. Brabham. Cokesbury, \$2.50.
Peter Menikoff, by Peter D. Yankoff. Cokesbury, \$2.00.
A Woman at Dusk and Other Poems, by Arthur Stringer. Bobbs Merrill.
Jesus the Man and Christ the Spirit, by George Workman. Macmillan, \$2.50.
Service Book of the Holy Orthodox-Catholic Apostolic Church, compiled, translated and arranged by Isabel Florence Haggood. Association Press.
Francis Asbury, by William L. Duren. Macmillan, \$3.00.
Englander: the Public Men of England through a German's Eyes, by Rudolf Kircher. Wm. Collins Sons & Co., \$5.00.
Not Slothful in Business, by Herbert A. Bosch. Doubleday, \$1.75.
The Ambassador, Yale Lectures on Preaching for 1928, by Bishop James E. Freeman. Macmillan, \$2.00.
The Scientific World View, by William Kay Wallace. Macmillan, \$3.00.
The Gospel of the Living Jesus, by T. H. Davies. Macmillan, \$2.25.
The Story of Engineering in America, by Chelsea Fraser. Crowell, \$2.50.
Religion Coming of Age, by Roy Wood Sellars. Macmillan, \$2.50.
The Literary Background of the New Testament, by George L. Hurst. Macmillan, \$1.50.

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BERTRAND RUSSELL: Science
JAMES HARVEY ROBINSON: Religion
HU SHIH: Civilization of East and West
SIDNEY AND BEATRICE WEBB: Labor
HENDRIK WILLEM VAN LOON: Ancient and Medieval Civilizations

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